

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. VII.—NEW SERIES, No. 74.]

LONDON: MONDAY, MAY 3, 1847.

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The terms of subscription to the *Nonconformist* are 6s. 6d. per Quarter, 13s. for Half a Year, or 26s. per Annum, exclusive of the three extra numbers in May. From the present time, all parties paying One Year's subscription in advance (to the Publisher direct), will be entitled to the extra numbers in May *gratis*, and ministers of religion will be allowed a considerable reduction.

The Publishing Office of the paper is now removed to 4, Horse-shoe-court, Ludgate-hill; where all communications to the Editor and Publisher should in future be addressed. All post-office orders, &c., should be made payable to Charles Miall.

In order to give a full and complete Report of the Proceedings of the Triennial Conference of the British Anti-state-church Association, and of the Aggregate Meeting at Finsbury Chapel, commencing to-morrow, May 4th, the *Nonconformist* will be published on Friday, the 7th, instead of Wednesday, the 5th inst., when a Supplement of Eight Pages will be given *Gratis*. On the remittance of six postage stamps, the paper will be forwarded in return, to any part of the Kingdom. In order to prevent disappointment, it is particularly requested that orders may be sent early.

The Extra Number for May 10th will contain Reports of the Annual Meetings of the Sunday-school Union, Tract, Wesleyan Missionary, Bible, British and Foreign Sailors', Societies, &c.

## The Nonconformist.

LONDON: MONDAY, MAY 3rd, 1847.

### THE ANNIVERSARY MEETINGS.

Our extra number of this day is almost exclusively devoted to the reports of the annual meetings of societies in connexion with the Baptist denomination. These gatherings have been interesting, and, for the most part, well attended; although they presented few of those stimulants to excitement which, during the May anniversaries, are a sure means of collecting a crowded attendance. This year, excitement has given place to earnestness, a bold declaration of principle, and a determination to act out religious conviction. Our Baptist friends have set a good example to the religious meetings which are to follow. They have shewn that they are fully conscious of the duties as well as the difficulties of the present crisis. At the meeting of the Home Missionary Society—an institution which does not appear to meet with that measure of support which its importance demands—this was particularly observable. One after another of the various speakers traced their want of success in their home operations in no small degree to the hostile influence and persecuting spirit of the Established Church. At the meeting of the Irish Evangelical Society, this evil operation of the Protestant Establishment war also mentioned as one of their greatest obstacles in preaching the Gospel successfully to the Roman Catholic population. We regard these meetings as bearing the most convincing testimony of, and as the best preparation for, the Anti-state-church Conference which is to assemble to-morrow. If, at any time, it were incumbent upon the religious public to put forth strenuous and systematic exertions on behalf of their home missions, that time is the present. Our best reply to the *dilettanti* statesmen as to the inefficacy of the voluntary principle in regard both to the secular and religious instruction of the people, is a more cordial and liberal support of those institutions which are devoted to that object.

The proceedings of the anniversary meetings of the Baptist Missionary Society, were of a peculiarly interesting and encouraging character. Our readers will rejoice to learn from the interesting statements of the deputation, recently returned from Jamaica, that the cause of missions in that island, is in a more healthful condition, than late accounts would have allowed us to suppose. The important information contained in the addresses of Messrs. Angus and Birrell, will be perused with much interest by all who feel interested in the improvement of the negro, and the advancement of religion.

We are, also, enabled to furnish a list of delegates appointed up to this morning, to attend the Triennial Conference of the British Anti-state-church Association. A glance down the long array of names—between 500 and 600—will show how effectually the Conference is likely to represent the general body of Protestant Dissenters, in England and Wales. We are sorry that many of the leading friends of the Anti state-cause in Scotland will be unable to be present, in consequence of the meeting, this week, of the United Secession and Relief Synods, at Edinburgh.

### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of the subscribers and friends of this institution was held at Finsbury Chapel, on Monday evening, the 26th inst. The attendance was very numerous. J. Colman, Esq., Mayor of Norwich, took the chair.

The proceedings commenced by Mr. E. Davis, minister, engaging in prayer.

The CHAIRMAN then rose, and said: I wish, for your sakes, and that of the cause we have met to advocate, that a more efficient person than myself had been called to occupy the position which I now sustain. I may, however, state that I have often thought that this Institution has not received that sanction and support which are due to it. If we do not look more to our Home Missionary Society, I conceive that our foreign operations will not succeed. It is by the labours of the former that the latter is supported. From that source our Foreign Missionary Society has derived its Carey's and Yates's in the east, our Birchell's and Knibb's in the west. I have lately been reading the life of that—I was about to say immortal—hero, Knibb [hear, hear]. We sometimes attach, I think, too much importance to heroes such as those of Waterloo; but I think that, when we compare our hero Knibb with men of that character, we have much more reason to rejoice than those who admire them [hear, hear]. I will not further detain the meeting, but will call on the Secretary to read the Report.

Mr. E. S. DAVIES then read an abstract of that document.

After referring to the trying circumstances in which many of the Missionaries had been placed, in consequence of the distress prevailing in some of the agricultural districts, it went on to state, that their chief difficulties, however, had arisen from another source. They had been made to know that there was an Established Church in this country; that it had assumed a position of earnest antagonism to Dissent; that many of its friends were wealthy, influential, and determined to promote its ascendancy at any cost of personal sacrifice; and that many more, besides possessing these or kindred advantages, were not very scrupulous in using means which every truly honourable and enlightened mind must condemn. In North Devon, the agents had laboured abundantly, and notwithstanding the discouragements arising from their peculiar position, many additions had been made to the churches. From Gloucestershire, Somersetshire, and Wiltshire, there were similar reports. In the Northern Auxiliary, the principal stations were Carlisle, Darlington, Hamsterley, Hartlepool, Middleton, Monk Wearmouth, Stockton, and Sunderland. With few exceptions, the reports from all these stations were encouraging; and the Committee were thankful to be able to state, from the observation of the Secretary who visited the station in May last that the churches, which, through the patronage of the Society, had become self-sustaining, both justified their expectations, and rewarded the efforts of their agents. During the past twelve months, Mr. Pulsford had been principally occupied in revisiting places where his labours as an evangelist had been remarkably successful, and where he was regarded with considerable esteem and affection. Scarcely any churches, however, not previously visited, had applied for his services; neither had the Committee received any special contributions towards his support. Under those circumstances, and standing pledged to their constituents "that Mr. Pulsford should not visit any churches without the cordial concurrence, and indeed earnest request, of both pastor and people; and that the expenses incurred by his movements, when assisting churches not otherwise aided by it, should not fall on the Society," only one course was open to them,—namely, to intimate to him their conviction that the system with which his name was so closely identified had been brought by providential circumstances to a close. The Committee have employed, during the year, ninety agents who had laboured at about as many principal, and, by the valuable assistance of many "fellow-helpers to the truth" at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the Report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, persevering, efforts of the agents. The majority of the missionaries reported a considerable number of inquirers. Instruction had been given in 111 Sabbath-schools, by 1,196 teachers, to 7,500 scholars. Partly through the operation of causes, from which all denominational institutions had suffered, the Committee had been compelled to borrow £400. This, together with £200 borrowed to meet the deficiency in 1845, left the Society in debt £600. The present, for obvious reasons, was not deemed a favourable time in which to make a special effort for its removal. If the churches would only aid the Committee by general, regular, and, if possible, simultaneous district collections, not only might the income and expenditure be kept in tolerable harmony, but assistance might be rendered to many places, which, in a comparatively short time, would be able to render assistance to others.

The TREASURER then presented his accounts, from which it appeared, that the total receipts of the Society during the year amounted to £5,119 1s., the expenditure to £5,118 2s. 6d., leaving a balance in hand of 18s. 6d., which, deducted from the £600 that had been borrowed, left a nett balance against the Society of £599 1s. 6d.

Mr. F. TUCKER, of Manchester, minister, rose to move:—

That this meeting sympathises with the agents of the Society in the discouragements under which many of them are called to labour; that it rejoices in their steady perseverance in the path of duty; that it expresses its devout thanksgiving to Almighty God for the success which has attended their labours; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

It is with much pleasure, though with some diffidence, that I appear at your meeting this evening. It is with pleasure I do now appear, as having been once an agent of the Foreign Missionary Society. As you, Sir, have hinted, it has sometimes happened that these two great institutions have been pitted against each other most unreasonably and most unwisely. If the one, like the telescope, has brought within our view the state of distant lands and tribes—the other, like the microscope, has made us more familiar with the immediate sphere beneath our eyes; both are absolutely necessary to our full discovery of truth and perception of duty. Let us never dash the two instruments one against the other. We should do no good to either, but perhaps do great injury to both. Indeed, I cannot conceive that we take a right view of these two great societies unless we regard them as parts of one great whole [hear, hear]. They are not rivals, they are auxiliaries; the one is absolutely necessary to complete, to implement, the efforts of the other. All that our foreign missionaries can do is to light up the great thoroughfares of the world, and put up a lamp here and there in the midst of the great darkness; and happy and honoured is the man who is permitted to kindle or to watch the flame; but this, after all, is not doing much good, unless there be some such societies as yours to spread the illumination wider—to carry it into every county, village, and cottage in the land. Success to both. Let never a whisper be heard of one against the other. I do not fear that we shall fall into any mistake of that kind this evening; but, perhaps, there is some danger of our falling into another. Some years ago, Ireland was the great difficulty, not only of our statesmen, but also of our April anniversaries. Almost every meeting became, in spite of itself, an anti-Maynooth meeting; and is there not some danger that almost every meeting this year will become an Anti-state Educational meeting? I think that would be a pity. Surely, we have a wider range than that; and if it be right for us to take special notice of what we regard as the hostility of men against our cause; it is, at least, desirable that we remind each other of the mercy, and favour, and blessing, and promises of God. In this meeting, however, this evening, I feel no speech would be quite satisfactory to the persons assembled, unless some notice were taken of those discouragements to our efforts which are now so prominently presented to our view. The resolution I am now moving alludes to the discouragement of the agents of your Society, and the Report which we have just heard states, that one of the chief discouragements is in connexion with the existence of the Established Church [hear, hear]. Now bear with me if I attempt, for one moment, to express on this matter what I believe to be your own sentiments as well as mine. There is a distinction most clear and obvious to every one of us, which our opponents on this question will persist in overlooking, I mean this:—it is one thing to be a foe to the establishment of the Church, it is another thing to be a foe to the Church that is established. With regard to the Episcopal Church in this land, with some modifications—important modifications I admit—I think we can in all sincerity say, we are not its foes; only let it but stand by itself, with no other head but Christ, and no other support than the contributions of its friends. Only let it call spiritual men to its communion and ministry, only let it purge itself from Romanism and wear its mark of the beast neither on the forehead nor on the hand, and then we can all heartily rejoice in its prosperity, and bid it God's-speed [cheers]. It may retain its bishops and archbishops, its ceremonial and its liturgy, and still we can wish it well. Let the princes, let the nobles be dignified by divine grace, who yet remain its members and supporters, and still we will wish them well; nay, let it extend throughout the lands, let it sanctify all the colonies of Britain—aye, let it evangelize the world, and we can only rejoice and be glad. Happy in our estimation the day that shall see all men Christians, even though it shall see them all Episcopalians. The kingdom of God, in my opinion, is not meat and drink, but righteousness, joy, and peace, in the Holy Ghost. That is one thing; but, on the other hand—and with all solemnity I would say it—let any other church take its place, for it would be much the same, and we see in that one fact the source of innumerable mischiefs; we see religion secularized, and not the State Christianized; we see the grand hindrance to the union of the godly, and one of the great obstacles to the conversion of the world. Oh! it is not likely we would ever make such an acknowledgment as this but with deep solemnity and profound sorrow. And what shall we say of the aspect of the times that is presented to us now? I must leave it to others to speak more particularly of that measure of the Government now so prominently before the public eye. But the principle that lies at the basis of that and other mea-



sure is, to my mind, most portentous and most appalling. Is it really so, after all that apostles have taught and martyrs have endured, that there is no difference between God and a lie? [hear, hear.] The cycles of our world's history bring us back to Athenian times, when men could rear an altar to every deity, and then a few more to unknown gods. Is this the way in which kings are to be nursing fathers, and the queens nursing mothers to the church of Jesus? With equal solemnity, I would ask, is this the way in which our rulers hope to fetter the minds of men? Have they been looking across the Channel, and sighing for a state of things at home like that which they beheld there? France, Prussia, Austria, Government endowments everywhere, but manly independence of thought and action nowhere. A Jesuit has boasted that, whilst mothers swaddled the bodies of their children, his system swaddled their wills. Continental Governments do much the same; and are we to have the swaddling process here? Is that rolling sea which, under the blessing of God, has kept us safe from many of the abominations of the Continent, which has discomfited so many Cæsars and Napoleons, to enslave us? Is it to be a powerless barrier now? It is not more as an Englishman than as a Christian, that I ask this question, and maintain independently the liberty unrestrained to form my own opinions. What ought to be dearer to me than this? It is my precious birthright; to it the Gospel of my Saviour appeals; for it I am to give account at last, and without it there never can be any piety, or any religion that is worth the name [hear, hear]. Prize it, then, and do not look at that golden bribe [cheers]. We know that, when you wish to mesmerise a man, the best way is to place a purse of gold just before his eyes; but, then, remember when they have got you into the ignotic state, they may rob you of what no gold can buy [cheers]. If they tell you to kneel, you must kneel; if they tell you to fight, you must fight; and you become in fact the tool, the sport, the very plaything of the magician [cheers]. But I gladly pass on from this subject to another theme. My resolution speaks of circumstances that are favourable, as well as of some that are discouraging. In the north of England we have been rejoicing in a decline of Socialism as a great and awful system of infidelity. It has declined like every one of its predecessors, and consolatory it is to the Christian to remark, how, while there may be awful infidelity, infidel systems must be short-lived: they are all suicidal; they carry the elements of self-destruction within themselves. The argument is a very short one: if I may lawfully neglect the rights of my Maker, it cannot be wrong to neglect your rights. But this will never do in a social state; thus, when the bubble has sailed along a little while, system after system breaks up and disappears. How delightful, in the north, has it been to know, that the agents of your Society have gone to the adherents of this wretched system, and presented to them wholesome and heavenly socialism, which teaches men first to love the Lord with all their hearts; and this lays them under the strongest inducement to love their neighbours as they love themselves. Then, just with the wane of Socialism, came the wide distribution of the Scriptures. In our Manchester districts, in one single year, 97,000 copies of the Word of God were sold among the people. Oh, happy, delightful omen! We know who has said "My word shall not return unto me void." The artisan has been sitting in his cottage, like the eunuch in his chariot, reading the Scriptures, and your agent has gone, like Philip, and joined himself to the chariot, asking, "Understandest thou what thou readest?" and then has begun at the same Scripture, and preached to him Jesus [cheers]. Yes, we must gird ourselves for the work; we must cast ourselves on the rich resources of our noble Voluntary system [cheers]. That system which in the first ages carried on Christianity so well, has lost little of its might and vigour now. That system which in Scotland some men have employed, when they desecrated and found, under the shadow of Benlomond and Pentland, mines of gold and silver. Oh, let us put it to the test in England [cheers]! Our work is great and noble; let us try to raise it to its full dignity, never disparaging the efforts of those who have toiled so well for the temporal prosperity of the nation. Let us remember that our high vocation, as disciples of Jesus, is to scatter spiritual blessings on every side, to invoke the influence of the Spirit of all grace; and never may we desist to pray and labour, till ours is the happiness of the people whose God is the Lord [loud applause.]

C. E. BURT, of Wantage, minister: A friend of mine, whom I have known and loved for years, and whom it is my happiness to follow, opened his address by the words "my Christian friends;" but are we warranted in speaking to so large an assembly, to address them by a name so familiar and so happy. Then it is our common Christianity that entitles us so to do, and it is a meeting of the Home Missionary Society upon English ground, and in a place set apart for Evangelical services, that render the name appropriate and most cordial too. Now, it has been brought as a charge against the religion of the New Testament, that it supplies no room and allows no scope for some of the noblest virtues that adorn human nature. Friendship and patriotism, so highly exalted by every other system of religion, it has been declared receive no countenance from the doctrines of the Gospel. They who bring this objection against our Christianity want the candour to distinguish between the expansion and the elevation of virtue, and what they would regard as its extension. What is the offence that Christianity has given? Its Founder has inculcated in his law the love of every one who needs sympathy and help, and he is to be regarded as our neighbour and near kinsman. But do they not know that the disciples of Christ are bound together by ties, close as those of brotherhood? Will they not learn from the living character wrote in the example of Christ himself what is the true nature of his religion. Very man, he was touched with the sympathies of friendship; and whilst he gave the name of friends to the whole body of his disciples, there were the favourite three selected for his choicest testimony, and the one who leaned upon his bosom. Now, the patriotism which we profess as Christians has its own distinction; but they who

have the mind of Christ feel the claims that are upon them to seek the good of their native land. Our patriotism is not that of Greece and Rome, made up rather of various antipathies towards other countries, than anything of charity or cohesion at home. The patriotism of Christians, like every other virtue that is formed in the school of Christ, is sanctified by the Spirit of God. The patriotism of Christians will never be found to clash with universal benevolence. We shall not seek the prosperity of one country at the expense of the general happiness of mankind; but as Christians and Englishmen we should feel the claims and attractions of our native land. The land of our fathers' sepulchres, the land which is ruled substantially by equal law, under the administration of a gentle Sovereign, to whose constitutional force her loyal and affectionate subjects bear testimony with one acclaim that it is without a flaw. We do feel the attractions of our native land, where civil and religious liberty are enjoyed to a greater extent than in any other country in Europe, where opportunities for the propagation of the Gospel to those at home and abroad are greater than in any other nation under heaven. But in our love of country we must be allowed to enforce the Scriptural principles we hold. We are told that righteousness exalteth a nation, and where there is no vision the people perish. Therefore is it that at such a meeting as this our thoughts and our inquiries are naturally directed to the religious faith of our native country. When our survey is pursued over this favoured land, are we not constrained to admit that the scenes which pass before us are those of spiritual destitution and distress? I would ask, what is the religious condition of the masses who inhabit our cities and great provincial towns. I heard with great delight the witness born from one of the most populous districts of the land, that an odious system of infidelity was on the decline. I yet fear infidelity will prove the hydra-headed monster that, when one head is severed by the sword, another will take its room; for, under my own observation, looking abroad, past the narrow confines of my own acquaintance, in the great population of our cities and towns, I discover social evils in full-blown enormity, invading the peace and security of families, destroying all domestic ties. Looking abroad, I observe the avowed act of irreligion, by which I intend the entire absence of the very name and semblance of the fear of God, declared and avowed impiety, undisguised atheism. When we turn our attention to the spiritual state of our rural districts, there may be some sensation of relief; when, however, we pass from the high fever of fierce passion so rife in crowded cities, spiritual evil is presented before us in a more melancholy form. In the rural districts of our land we are brought into contact with the immobility of ignorance and superstition. The spiritual evil there presents itself, not in the active, but in the passive form, and I call upon those, who with myself, have daily intercourse in that class of society, to testify, with me, that the agricultural mind is, generally speaking, whether by the hopes or fears of ignorance, impassive. They trust, as they are taught to do, for regeneration and remission of sins, in the performance of an unintelligible ceremonial. Their religion consists in a cherished reverence for forms and services, consecrated please, and the functions of the priesthood. Of the way of reconciliation propagated in the Gospel they are densely ignorant. They have a name to live, and they are dead [hear, hear]. Now, if we challenge the cavils of the ignorant, who bring it as a charge against Christianity that it affords no scope for development of patriotism, we must put to silence the ignorance of these foolish men by well-doing. What is this assembly? It is a meeting of Christian patriots; and our first inquiry must be, What can be done for our native land? When Christians shall be brought to inquire, why am I a Christian?—when they shall be brought to understand and act out their own conviction that Christians are not to be confined within the period of this world,—that they are not to be living amongst the dead,—the light abounding in darkness,—salt purifying and preserving in surrounding corruption,—then shall there be hope for our native land; for every Christian is a minister of the Lord Jesus, and it is the essence of Puseyism for private members of the church to withdraw from their responsibility of acting on the spiritual evils that surround them. When the Church shall be regarded, not so much as a pavilion to which Christians may retreat, but as a fortress planted in the enemy's country, from which Christians, with their spiritual weapons, are to issue, to assail and to rescue;—when a society like this shall be the aggregate of the force of Christians and churches upon a larger scale, and with better adapted means, perhaps those results for which we pray and wait in expectation of hope,—then shall we be doing what we can for our native land. What has been done for our native land? I rejoice that I can appeal to the report. That report goes to this extent,—that nearly 100 agents of your Society are filling up stations of usefulness, and in subordinate stations the amount is more than 300; that 1,000 Sabbath-school teachers are instructing nearly 8,000 children in the elementary truths of the Scriptures; that 500 converts, during the past year, have been added to the number of the faithful. I mention these things, not as a ground of premature triumph, but only so far as this is, that we have no longer to do with speculation, but with facts,—no longer to do with experiment, but with proof; and if we are now wanting in faith and energy and action, where shall we be when he cometh to find faith upon the earth? [hear, hear]. What have we done personally for Christianity? Our accountability is great; we have received grace that we may dispense it. Has our conversation been seasoned with the salt of the Gospel; have our prayers been earnest and fervent; have we, in the energy of faith, risen up from the dust of debasement to wrestle as a prince and prevail with God? Has our personal liberality been in accordance with the claims of the great object that we contemplate in the Missionary field? Are we spending and being spent on the great cause of our common Christianity? The proper point to which this meeting should be brought is prospective. What shall we now do for our native land? One thing we can do—give to this subject more serious thought and more solemn re-

flection than we have hitherto done. Let us consider how far the question of our personal and active interests in the Home Missionary cause is connected with the evidence of our personal piety and the faithfulness of our attachment to Jesus Christ. Then, when we are brought to comprehend that the missionary spirit is not an accessory to the Gospel, is not the mere adornment of the Christian character,—that the missionary spirit and Christianity, rightly understood, are one and the same thing,—how can we be found otherwise than as redeeming the time? [cheers]. I look around the platform and gaze upon this assembly: brethren and Christian friends, it is the afternoon of life with many of us, when the most unreflecting labourers are casting glances at the declining sun. The largest portion of the day's work remains incomplete in comparison with what they have done whilst we are dallying with the fresh hours of the morning as though they were endless. Ay, "the night cometh when no man can work," and the lengthened shadows which coming events cast on the sunset of life are the heralds of that universal shade which will soon envelope all [cheers].

The resolution was then put and carried.

Mr. J. J. BROWN, minister, rose to move the second resolution:—

That while this meeting is thankful for the amount of agency employed by the Society, and for the measure of success which has attended its operations, it is strongly of opinion that the state of the country requires that the operations of the Institution should be greatly extended, both in the agricultural and manufacturing districts.

There is, perhaps, no feeling more congenial to the Christian heart than gratitude and thanksgiving. We naturally expect this in the intercourse which takes place between man and man. For benefits received we anticipate gratitude of heart, if not the expression of that gratitude in words and actions; and this feeling ought only to be more ingenuous when God is the giver of these benefits, and when we, who have deserved none of them, are the recipients. It is, I think, a topic of gratitude—it is, and it ought to be, a time of thanksgiving and praise—that, in the past year, this Society has been enabled to sustain ninety agents; that the labours of these agents have been extended over 223 stations; that by the ministration of these agents 500 human souls have been added to the number of the professed followers of Jesus Christ; that there are somewhere between 7,000 and 8,000 children under Sabbath-school instruction, with upwards of 1,000 teachers. Regarding this latter sphere of operation simply, it is utterly impossible for us to form anything like an adequate idea of the amount of good which may thus be accomplished. The numbers to which I have just referred are speedily uttered—it requires no minute analysis to grasp the amount; but it does require what no one in this assembly can give—an amount of power which no one here possesses—to estimate the length of time, the extent of country, the duration to which these benefits may extend. Why, the truth imparted to these children in youth may be handed down by them without any instrumentality from this or similar societies, from age to age, and, perhaps, be but spoken when the last trumpet shall blow and the dead be raised. Yet the resolution that I have just read states that this meeting is strongly of opinion that a greater amount of agency ought to be employed—that this Institution should be enlarged in the sphere of its operations; and I think whatever has been or shall be recorded is but as the earnest of what we ought to do—is simply an indication of how much good has been done by a simple amount of agency; and, therefore, under what deep obligations we are placed to bring into action the utmost amount of agency at our command. It surely cannot be an adequate contribution to the spiritual necessities of this our native country, that the Baptist community should have but ninety agents directly employed by them [hear, hear]. Surely the paltry sum—for paltry and contemptible it is—of about £5,000 is not the amount which the whole of the Baptists ought to contribute for the evangelization of their native land. There are, in the age in which we live, indications that, if at any time there are strong calls upon us to be up and doing, that time is the present one. The age in which we live is emphatically the moving age. In commerce, in politics, in religion, the spirit of inquiry has been awakened. Opinions which passed current, unquestioned for centuries, are now disputed and rejected; systems, theories, principles, to which the human mind has paid homage for centuries, are now openly impugned; authority, as such, is of no avail whatever. We quarrel not with this spirit, we love this spirit; but we cannot fail to observe that in this conflict of opinion and thought the anti-Christian elements are numerous, potent, and compact. They meet us in every quarter to which we turn; they appear before us in various relations and different hues. That Report which has just been read has referred to some of these. The spirit of infidelity, the last which we should have thought would have been called from its tomb, is now awake. The literature of our day is imbued with it to a great extent [hear, hear]. While the learned of foreign lands are transmuting the plainest truths of the Christian writings into meaningless mysticisms, the literature of our land is making these truths the butts at which they throw their shafts. The philosopher is frequently a sceptic, the ignorant is frequently a scoffer, and it is not too much to say, that we are progressing towards that state at which Gibbon says Pagan Rome had arrived, when all religion was regarded by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful [cheers]. Infidelity is not the only spirit that is awake, nor is it, perhaps, the most dangerous and fatal. Catholicism in its various forms is at work; silently does it attempt to imbue the masses; proudly and vauntingly is it heard in the Senate; and noble lords can declare now, what in former times was never heard in St. Stephens, that the antagonism between Protestantism and Popery is a deadly one, and that they entertain confident hopes that the struggle must issue in the extinction of Protestantism. In that sentiment I fully concur; the battle is deadly, Protestantism will be extinguished, but it will be extinguished by the overthrow of the system against which it protests [cheers]. A mere glance at the state of our country will perhaps convince us that immorality and



vice are steadily, if not rapidly, progressing. I think we can see them in this vast city. My friend who has just spoken has observed that he has traced them elsewhere. That noble river, the pride and shame of our city, bears on the myriads that carry moral desolation wherever they go. The claims of the Lord's day are losing their hold upon the popular mind, and where there is not positive contempt of religion, there is absolute indifference and carelessness. One of the points which strike us most strongly in observing the present state of society is this, that, in the various movements which are made the great object at which the actors aim, is the popular mind. Infidelity is, in this respect, distinct from what it was in former times. The assaults on religion come not in ponderous tomes, they are addressed not to the secluded, they are designed not to adorn the shelves of bibliotists, they come to us in the ephemeral publications of the day—they come in the witty epigram, and the licentious poem. When the pastor in this sanctuary is preaching the Gospel of the blessed God, when he is unfolding the unsearchable riches of Christ, almost within his voice the Gospel according to Adam Smith, the mystery of the wealth of nations, is proclaimed to others. It is not an uncommon thing for us to see in the metropolis lectures on a science, on the drama, on social states and social pursuits advertised for the very day—the only day in which the masses can attend to their souls [hear, hear]. Now, the point to which I bring these observations is this. Here you have a Society designed immediately for the mass; it is intended to visit the scattered poor of the agricultural districts, to come into contact with the dense mass of impurity. Your agents are men of ardent and deep piety, men of untiring zeal and perseverance, men who preach the simplest truth, and that in the simplest way; men who go and leave the tracts containing truth behind them, who scatter the Scriptures where they go; and if you would take your proper part in the great conflict going on, you must do what you can, not merely to bid God-speed to the Society, but to oil the wheels of the great machine which is to regenerate our land [hear, hear]. The period at which we are now arrived is not merely one characterized by great and stirring movements, but one, too, in which our principles, as Voluntaries, are placed in the scale and weighed. This is to all the season of temptation and the period of trial [hear, hear]. As Voluntaries probably we have never stood in similar circumstances before; even those in high places now recognize the point at which we aim. They see that, when we dispute the right of the State to educate, we dispute the right, likewise, of the State to maintain Christianity in alliance with itself [hear, hear]. Grant the former—that the State has no right to educate—virtually, the latter too is granted. I have heard it said, that it is one thing to oppose measures when they are in prospect, but when they have been adopted, and can no longer be averted, it is another thing to consider what steps we are to take with regard to them. I have heard it significantly said, that we may protest against measures, and then avail ourselves of their provisions [hear, hear]; that is, when interpreted, we are, by our actions, to give the lie to our words [cheers]. Nay, there are not wanting noble lords who do not deem us beneath their notice. They scatter their smiles and blandishments with wondrous grace and condescension. They express their confident hopes, that when the momentary irritation has been soothed away, when the revolt of passion has been suppressed, when reason has been restored to her throne and her authority, then we will retrace the steps we have taken, and with penitence accept the boon which we have hitherto despised [cries of "No, no," and cheers]. If the opposition we offer to these measures be upon principle, no change of circumstances, and no decision of senates can affect it [applause]. The rise and fall of empires, and the lapse of ages, touch not principles. They are as immortal as the minds in which they dwell, and as immutable as the source of truth from which they proceed [cheers]. There is no divorce from your principles; you take them for better or worse, for health and for sickness, for richer and for poorer [loud cheers]. They are not sails, which you can set to catch the favourable breeze, and which you can furl when the adverse gale shall blow [hear, hear]. They are not hot-house plants, on which the air of day may blow, but which the air of night is not to touch—they must be battered by the tempest and strengthened by the blast [cheers]. If you recognize these truths you must act them out, and in reference to this Society. The Report has borne testimony to certain quarters whence the opposition comes. What has in past time come, is but little compared with what future times will produce. Your agents engaged in a single village, under the frown of the squire and the parson, are the men who will be the first to be tempted [Hear, hear]. The members of these churches, scattered, some over a long tract of land, in humble circumstances of life, while perhaps their daily bread may be on one side, and their consciences on the other, will be the first to be assailed and to feel the power [Hear, hear]. Now, I call upon you to sympathise with these men whom you thus send forth; to strengthen their hands by your labour, to sustain them in the work in which they are engaged. If, at any period, fidelity to your principles demands this, this is that period. It cannot be concealed that there are men who think that we have no faithfulness to our principles. They think we have protested against an Establishment because we have been shut out from being in an Establishment ourselves. They bring their tentative processes,—this one of education is but preparatory to a tentative one with regard to the church. "Touch these and the leprous spot will extend throughout the whole system. Fidelity to Christ demands more than fidelity to principle. Moral principle comes from Christ—he is its lord and master. Fidelity to his cause requires that you should send forth more labourers, and sustain cheerfully and heartily those you have already engaged. I am convinced we are not sufficiently impressed with the importance of Home Missions. To whatever cause it may be ascribed, the fact is indisputable that that sweetest of all words, "home," loses its power and potency when associated with Missions; instead of entwining itself more closely around our hearts, instead of bringing up the vivid and beautiful pictures of the

scenes of boyhood and their associations, it becomes common-place and feeble; nay, there are some persons who are wondrously sentimental in the compassion they cherish; they weep over the scenes painted by the novelist, or the song of the poet; their hearts melt with sympathy of a certain character, which the master of fiction or the song has brought into being; and the demands of the imagery are so great on their hearts, that they have little or no emotion left for the real. The claims from a distance exhaust the ocean; and, when the church at home comes to call for its share, the fountain is dry. Nay, there are some who can pass the putrid courts and loathsome lanes, which, perhaps, about their dwellings, and think little of the misery and crime existing there. Let me not be misunderstood. I would not circumscribe your sympathies by the cliffs of our native land; I would not drain your hearts by the ties of language and blood; Christianity has nothing circumscribed or restrictive about it. The only limits that Christianity recognizes are humanity and sin; the Christian is the only citizen of the world; humanity is his family, human misery the thing which he aims to destroy. In this relation the petty distinctions of colour, clime, and race are verged into a community of blood, of guilt, and of misery. Let it not be supposed that our cultivation of Home Missions will affect in the least the Foreign; while we are thus aiming to make our native land truly, as well as in name, a Christian land, we are doing the utmost we can do for foreign countries. If the world is man's field, the Gospel is to be first preached at Jerusalem. Home operations constitute the very heart of all missionary operations; its throbbings are at the utmost extremities; its healthy state may be denoted by every pulse that beats. It is the very fortress of the Christian spiritual warfare, and if you have not that well manned, well supplied with ammunition, the vast land which you attempt to conquer and possess can never be gained. The spot in which the heaven is deposited is that first leavened; and if the particles nearest to it be not imbued, it is in vain that you expect its influence at a greater distance. Home operations is the Eden we would fain cultivate, and from the garden of the Lord we will render fragrant our work; we will adorn humanity; and it is not till home—our native land—has been fully Christianised, that the voice in heaven, to which that Report refers, will be heard, when it shall be said, "Halleluiah, the Lord God omnipotent reigneth; the kingdoms of this world have become the kingdoms of our Lord and of his Christ" [loud cheers].

Mr. J. H. HINTON, minister: I am happy in having an opportunity of expressing before this auditory my deep sense of the necessity, importance, and value of the operations sustained by this institution. By far the larger part of my life I have resided in three of the districts which are under its culture. The first in Oxfordshire, the darkest county, probably, as Oxford itself is the darkest place in England [hear, hear]—the next in Pembrokeshire, the third in Berkshire. For the last nearly ten years, residing in this vast hive of human beings, I have seen little of the country. The report which has been read this evening seems to carry me up on some eminence from which I survey the districts with which I have been partly conversant, and other districts too, and I behold in them at once the desolations of ignorance and sin, and also the results of the hallowed industry and fertilizing power which have been expended upon them. I should not be very happy in this survey, even if all England were a converted land, and if there were not in it an impenitent sinner left; for I hold the Baptist denomination, and this Society is in part its representation, to be in possession of a portion of Divine truth, possessed by none other. It would be not only quite fair and quite right and quite necessary that this portion of Divine truth should have its chance of diffusion and triumph too as well as all the rest of the mass to which it belongs; and I should not consent, even if every person in the communion were a Christian indeed, that that part of the Word of God which relates to believers' baptism should be thereby practically suppressed [cheers]. But I rejoice the more, not because England is in a condition in which vast multitudes are ignorant of God and in the way to ruin; but since this is the fact, I rejoice the more that this Society carries out, not simply the peculiar truth held by our body, but the general truths held by all those who love our Lord Jesus Christ in sincerity. We preach the Gospel; we teach men the simplest, but therefore the most important verities of Christianity, and carry thus into operation a system of means of Divine appointment of the most urgent necessity and most blessed adaptation for man—a deed in which it might seem we were entitled, and might reckon upon the approbation of all good men and the co-operation of the Lord God Almighty. What is it to say that there is opposition to such a course as this? If indeed, the opposition came from quarters of avowed iniquity we should understand it; but what is it to say that opposition to such a course as this comes from any body called Christian—comes from the Established Church or a portion of the Established Church of this country. Why that is not, at all events, in the direct line of apostolic succession [laughter], for one of them said that, even when the gospel was preached out of strife and contention, which now it is not, he therein did rejoice, yea, and would rejoice [cheers]. It is, however, quite true that the agents of this Society do meet with difficulty; and another thing is quite true, they are likely to meet with more difficulty. The report of the Society has glanced at the cause of this and one of these causes is with great justice specified as consisting of the recent act of the Legislature whereby a system of education, under the aid of State patronage, has been sanctioned by a very large majority of the Lower House. Now that my train of thought has led me to this matter, allow me a brief diversion from what might be my more strict course. The debate in the House of Commons on this subject has been, in several respects, a remarkable one. An unusually large majority have affirmed the question which was brought before them; but that was not the only singularity; there have been things now stated in that House actually surprising the gentlemen occupying seats there. They say it is the very first time that certain sentiments have been stated

in that House. And what sentiments are they? They are these, that it is not the business of the State to uphold religion, and, consequently, religious education [cheers]. This principle, they affirm, is a novelty there. Is it really so? Then that is a very strange House in which a principle held by so large a part of the British people, has never been heard by the so-called representatives of the British people. It is a token that we want some other sort of people there [cheers]. Is it really the first time? Then I give them fair warning it will not be the last [cheers]. Is it really the first time? Then all honour be to the man that uttered it [cheers]. All honour to the name of John Bright [reiterated applause], who had the courage to avow himself there as a member of the Nonconformist body, and was the only man in that House—not the only member of that body—who had the courage to avow himself one, and who, in that capacity, stood and vindicated, with an ability and enlightened knowledge, and biting eloquence which did him the highest honour, our fundamental principles of Protestant Nonconformity—a word which, I take it, implies more active elements than the term Protestant Dissenters [hear]. I say, let his name be held in all honour, at all events by us; he has done us a great service [cheers], and this is the recompense we must make him—he calls for it, he deserves it—we must send more Dissenters into Parliament to support him [cheers]. He must not be the only man left, solitary and alone, to utter those sentiments once broached in Parliament. This principle must be broached again, and reiterated till it shall become—as I feel convinced it shall become—the prevailing sentiment even there, and number its decisive majorities too [cheers]. Feeling that there is truth in it, I cannot doubt its presence; and, stranger as it is in that House, it encounters no greater difficulty than has been encountered by other elements before it. There was a time when the principle of free-trade was as new as is now independent voluntarism in religion. How did that get on? Not much by patriotism in the House—it worked its way out of the House: the popular current of that sentiment bore its advocates to the House, and there the infant statesmen—the profound, the sages, the leaders of that House—even the wildest, cried out at last, "Free trade!" [cheers]. Why, perhaps the Sir Robert is now born that shall carry the overthrow of the Established Church of this country [cheers]. However, to return from this digression, I say that this educational measure would undoubtedly aggravate the difficulties of the agents of this Society; it would do so whether it apply for the Government grants toward the support of schools or not; for it is the vicious nature of this measure that it augments the wealth of the rich and robs the poor [hear, hear]—that it increases the strength of the strong and aggravates the weakness of the feeble; and let us, as we may, apply for these grants, and get them too—if we do get them, it will be to us a comparative diminution of strength and an aggravation of difficulties. But what will it be if we do not apply for these grants—if we shall conduct our schools as best we may, and so have them brought into direct disadvantageous competition with schools that are receiving money from the public purse, which unquestionably, as far as resources are concerned, will have immediate facilities for meeting expenses? We shall suffer much. The advantages held out by schools that take the grant will tend materially to the embarrassment of schools that do not take it. This is not to be concealed from us. Then great difficulties are before the agents of this Society in common with others; and it is a question of the greatest importance what shall be done. Shall we or shall we not ask for the Government grant? [loud cries of "No, no"! I am not going to attach any stigma to the character of the men who may ask for the Government grant; I am willing to give them credit for a most sincere and conscientious desire to do what is right, and what is best. But under the immediate and strong pressure which will lead to the seeking of these grants, let them consider this, that what may be an immediate help, may not be of permanent advantage [cheers]. Satisfied as I am that the Government does nothing well when it meddles with social interests, that it is the very worst manufacturer, and tradesman, and religious teacher, so I am satisfied that it is the very worst possible educator [cheers].—and although it may have a great command of money, and go on at a great rate, it will do its work badly, and a great deal will require, if possible, to be undone [hear, hear]. My impression is, that in these schools in which the managers have the courage to face the present difficulties, and to go on as best they may get on, the Voluntary independent principle will in the end have the best and most successful schools [cheers]. Let them have faith in God, faith in human nature, faith in sound principles. This, on the part of the Government, is nothing but acting over again that foolish experiment in a new department which they themselves have been compelled to repent of, and renounce in an old. They have just been getting rid, at trouble, and great risk and sacrifice, of the bounties on trade, and now they enact a bounty on the schoolmaster [hear, hear]. It will work mischievously, upon precisely the same principle. For a time legislating for English trade did us good,—produced wealth; but in the end it produced a state of things, in which we saw it would do more harm than good, and required us, at all hazards, to put an end to it. So this new scheme for a time may do good, but only for a time. I am of opinion that they are the bravest men that will brave the difficulties; and in the end they will be the best friends of voluntary education. When this is brought to the notice of those who have a conscientious objection to the interference of Government in religious matters, surely they will maintain their integrity. We are none of us going to be bribed out of what is a principle with us [loud cheers]. We are none of us going to barter our consciences for gold; it has been an insult, when we said, our consciences forbade us taking money from the public purse,—it has been an insult and wrong to offer it. I do not think that any man who felt the freedom of his own conscience, would have ever offered to buy mine [cheers]. But if a knave has asked me to sell my conscience, it is at the time more incumbent upon me



than ever to prove I am not a knave, but an honest man. If ever there was a time when I would have sold my conscience, it is not now [cheers]. When men are looking on with a sly sneer, and saying, "He will take the money after the measure is passed, though he make an outcry now,"—No; this is a time when statesmen should be taught a great lesson, and conscience should be demonstrated in a way that cannot be mistaken. Legislators have said, if we believed that Dissenters would not take the money, we would not offer it to the Church. Let them know that the Dissenters will not take it [cheers] at whatever sacrifice. I feel that I am to maintain that ground, even if I saw every effort I could make or promote for education snatched away from me. It is, I suppose, a scramble for children; a pitiful scramble that will dirty everybody's fingers that meddles with it [laughter and cheers]. Be it so; whatever sacrifices it occasions, let it come. We have for the most part had fair weather for our provision of religion, though not wholly so. Our forefathers maintained their consistency in many a struggle; and what are we, that we are to set down as a rule of Divine Providence, that no storms are to light upon us? Or if, instead of the storm, it be the sunshine, are we, whose forefathers faced the first, going to be coaxed by the instrumentality of gold? If, when the tempest came, our forefathers wrapped more closely the cloak, are we, now that the sun is shining, going to cast it away? [hear, hear]. No, the principle is the same in both cases, whether the State terrifies us by saying, "You shall go to prison," or saying, "Here is gold for you, if you will admit our aid in religion." If I once take its gold, upon what ground can I deny its right to imprison or to persecute? It is the old devil in an angel's form, and it is for us to make this coaxing angel know that we see, what I think the Bishop of Norwich said he saw in our opposition to the Education Scheme, the cloven foot [cheers]. And as for religion making its way in difficulties, as for any notion that the Gospel cannot prevail except in fair weather, as for the idea that there will be no triumph of Christianity where obstacles are thrown in its way; away with such a notion as this. I do not mean to say that Christianity goes on better for persecution; but we know that in persecution Christianity has triumphed, and that to its success it did not require tranquil times. When it was first launched it was in bitter opposition, it has gone through many persecutions, and it is the rock against which many waves have broken themselves; but it stands firm, and shall stand to the last [cheers]. There are just two things for us to do—first, to see that our weapons be exclusively of heavenly temper: do not let us be induced to use any instrumentality of which we cannot say, as the apostle said, "Our weapons are not carnal" [hear, hear]. In the next place, let us employ them in that firmness and consistency which God our helper promises. It is not a strife between man and man; it is not a strife between the potsherd of the earth; it is not Churchmen against Dissenters, unendowed classes against endowed; but it is the power of God against the devices of men—the instrument of God's ordination, and the power of God's Holy Spirit, against the pride and corruption of man's heart. Who is he that hath God on his side? If we have any suspicion that the cause in which we are embarked is not the cause of God, let us begin to retire, and lay by our exertions, and have done. If it be, with what a feeling—a deep, profound feeling—should we engage in it! What we preach is the Gospel of salvation; it is linked with the power of God, the power of God to salvation, by the energy of his own Spirit in every man that believeth. Let us not only work, but work in the cheerful attitude of expectation, in the deepest humility, prayerful for that influence on which our triumph depends. "Let the sea roar, and the multitude of isles tremble, we have no fear; God is our refuge, even the God of Jacob, our strength and our salvation" [loud cheers].

The resolution was then put and carried.

Mr. J. Biowood, minister, of Exeter, rose to move:—

That this meeting has heard with regret, that the annual income of the Society is considerably below the expenditure; that it would hope and pray that the special circumstances which have tended to increase its debt during the past year may speedily be removed; and would earnestly entreat the churches, by means of general, stated, and, as far as possible, simultaneous collections, to place in the hands of the Committee sufficient funds not only for the maintenance, but the augmentation of its agency.

I do not intend to occupy the time of this meeting for more than two or three minutes; but there was one remark made by the last speaker, to which I would wish now to direct attention, that it may be impressed on your minds and influence you in that which comes to be performed by you to-night—that is, the action of giving to the Baptist Home Missionary Society. In order to our success in any object, it is necessary we should have an exact idea of the nature of the object to be attained, the extent of that object, and the adequacy of the means we employ for its accomplishment. If these things are impressed upon our minds, we shall then with eagerness pursue those means, and we shall be triumphant in the pursuit. Just for one moment to apply this to the subject of Home Missions. The object we have before us is the regeneration of our fellow-countrymen. We are anxious that our kindred, according to the flesh, our brothers and sisters in Great Britain, may be brought under the sanctifying and ennobling influence of the Gospel of Christ. We have, in aiming at the accomplishment of this object, difficulties to contend with. We have a system of corrupted Christianity so nearly like the true, that many mistake the imaginary for the reality. We have a priesthood dominant and intriguing, who, by a kind of fictitious reverence and status in society, exert their influence over the minds of men. We have the seal of Parliament put upon this institution. We have an aristocracy, whose interests are combined with this institution, supporting it. It is aided by all the advantageous circumstances of wealth, learning, and gentility. It is against this we have to contend; and in the villages of our country especially its influence will be felt and particularly in the county from whence I come. Those who are under the guidance of the Bishop of Exeter, are the individuals who oppose your agents in their work, and are most successful in their opposition. I know a village where the clergyman forbids the in-

habitants, and they are fools enough to obey, to receive a Dissenting teacher, whilst the people are taught that baptismal regeneration is in accordance with the will of God, and that, admitted into the Church by baptism, they shall be heirs of everlasting life and glory. Whilst we have these difficulties to contend with, let us inquire whether the means we possess to overcome them are adequate to the end at which we aim. What are these means? The simple Gospel as it was given to us. Let those men who have the fear of God in their hearts go with that Gospel in their hands into these villages, and they will be successful in evangelizing our countrymen, overcoming obstacles, and spreading the influences of the truth. This is the only means calculated to advance this object, and the only means we can employ. If we seek any other means we shall fail. Do we hope to bring men to Christianity by wealth? We have no wealth equal to those who oppose it. Do we intend, by splendid buildings, to bring people to it? They have learning and resources at their command, and we cannot compete with them in these points. But when we go with the simple truth as it is in Christ, we have something that arrests attention—something new, something unearthly, which will find its way to the hearts of our fellow-men, and by the influence of which we shall eventually succeed. It will be truth triumphing over error,—it will be something coming from heaven triumphing over hell—God triumphing over Satan. It is by the use of this simple instrumentality, that we hope to accomplish the conversion of our fellow-men to Jesus Christ. How is this to be attained? We must have money to accomplish this; but a little will do a great deal. It is not with this Society as with others, that a large outlay must be made before the work is attempted. If we have a few hundred pounds, we can set a labourer at work. A plain meeting-house is sufficient, and a plain man will be sufficient to accomplish the work. He may preach on the Sabbath, and teach in the week. This is what we want to combine—the preaching of the Gospel with the teaching of the youth in the scattered villages. If we do this, we need not care about the Government grants,—we need not take the money. I wish that this point might attract more the attention of Christians in this country. We must have education diffused throughout the land, and in this manner we must instruct as well as preach. We must have men who care for the souls of children, to train them up in spiritual as well as secular knowledge. This is the education that will do good. If I had time I could show it is not the want of education that is the cause of crime in this country; but I will simply commend the resolution to your adoption, and, in connexion with it, the claims of the Society. I urge you to contribute of that which God has given to you. The resolution speaks of the expenditure exceeding the income. You want to pay the debt, and to have money in hand by which you can carry on your various efforts. Will you not come to the Society's help? Shall it be said that you long for the conversion of your fellow-creatures, and at the same time you come not to the help of those who were ready to seek to accomplish the object. Let it be seen that your practice is in accordance with your principles; and as you desire the salvation of your fellow-men, so you are ready to contribute of that which God has conferred upon you, to accomplish this work [cheers].

Mr. J. Higgs, of Sudbury, minister, in seconding the resolution, said: The subject of this motion involves the fate of many churches, which it is of the utmost importance for us to endeavour to maintain. If the funds of this Society diminish, if its committee should find itself in a position in which it shall be incapable of assisting in the support of the ministers of these churches to which I refer, I would just ask, what are these churches to do? I come from a district in which I have the opportunity of judging for myself, and you will excuse me if, in a few plain words, I give you my own impression. These churches are involved in a most unequal contest, and are composed chiefly of daily labourers, who find employers amongst the esquires laical or esquires ecclesiastical, and if in the parish there are charities, the invidious distinction is made between them and their neighbours. In many cases, if employment be given to them, it is chiefly with the view of keeping them off the poor-rates. Such persons require the kindest and most vigilant pastoral care; but through their poverty they are driven to men who, though they are most sincere, are not the most fitted for the pulpit, and they in their turn are driven to eke out their means of subsistence by attendance to daily toil. I ask not for such a confederation of the churches as would affect their independence; but I do ask such a sympathy among the churches as that the weak shall not look to the affluent in vain. The fact is, the support of our common cause depends on our maintaining these churches. You may have ministers who may be able to unravel the tactics of dominant parties in this country. You who attach to more affluent churches may maintain your position; but if, by withdrawing your assistance from poor churches, you allow them to be quenched one after another—if you allow religious liberty to die off in secluded districts, you may find that the enemy, having carried the outposts, will close in with renewed vigour and concentrated force upon your own camp [cheers]. We are not only called upon to aid the Society with respect to the churches hitherto associated with it, but with respect to new classes of agents, indispensable in the present circumstances of the country. It will not do for you to have here and there paid agents. You must work in the country as our town missionaries. Work with us. We want men who will go into the villages. We cannot have cottages: the farmers will not let us have them. We want men who can preach in the open air, who can visit them and talk with them, though they may be denied the opportunity of preaching to them. It seems to me as if there were many persons who have no correct idea of the difficult task we have undertaken. They seem to think that evangelization must go on as a matter of course, whereas no length of time will succeed at the present procedure. We do not keep pace with the population, and I agree with the observations made as to the great obstacle that the Church presents. My brother, in the exuberance of his love, said that he should rejoice if the whole coun-

try were Episcopalian. He spoke, however, of an imaginary thing. Let us speak of it as we find it, in personal operation and facts. What are the facts? When we go to the people, we find their minds pre-occupied with prejudices and false confidence, augmenting the difficulty of spiritual enlightenment. I know some men that are evangelical in spirit as well as in doctrine; but I know that evangelical clergymen are the most potent, and I complain the most bitterly of interference with our flocks. The evangelical clergy strengthen the hands and increase the power of the anti-evangelical party. It is the Jordan, the voluminous waters of which pour themselves at length down into the Dead Sea [cheers]. It is easy to cheer these sentiments, but it is quite another thing to pay for them [cheers]. When the resolution I second is put to you, the collection is to be made; and allow me to hope that we shall have a better collection than we have been accustomed to. We put ourselves in a false position with reference to the designs of statesmen; for it is their object ultimately to bring us into State pay. That is the ether by which, if they can induce you to breathe it, they hope to perform any operation they please; and you will not be aware of it, till you wake up with astonishment at the horrible mutilation you have undergone [cheers]. The strenuous self-support of all our societies is indispensable to our existence. If we allow our funds to be diminished, leave our agents unsupported, by and by this will be used as an argument for State pay for religious sects, just as now we have the groundless pretence, that not having provided secular instruction for the young is a ground for education [hear, hear]. Voluntaryism will provide for the religious instruction of the people in this country. It has not had fair play. There has been a break upon the machinery, so that we could not tell to what its motive power was equal. They dig a deep well to draw off the water, and then laugh at our pump being dry [cheers]. But let us show ourselves able to do our duty in spite of it. Let us fill the land with home missionaries—put them in every place. Do this, and the dominant Establishment of the country falls, and evangelization triumphs [cheers].

The resolution was then put and carried.

J. Low, Esq., moved—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer, that the Rev. S. J. Davis, be the Secretary, and that the following gentlemen be the Committee for the year ensuing. [Names read.]

P. DANIELL, Esq., having seconded the resolution, it was put and carried.

Mr. S. J. DAVIS moved, and

Mr. BOUSFIELD seconded a vote of thanks to the Chairman, which having been carried by acclamation, he briefly acknowledged the compliment.

The Doxology was then sung, and the meeting separated.

#### BAPTIST IRISH SOCIETY.

The Annual Meeting of this Institution was held at Finsbury Chapel, on Tuesday evening, the 27th inst., and was respectfully attended, but not so numerous as the importance of the object demands. William Vickers, Esq., of Nottingham, took the chair.

The proceedings having been commenced by singing the 72nd Psalm, and prayer having been offered,

The CHAIRMAN then rose and said: In compliance with the wishes of the Committee, I appear before you this evening. I am sure that you are the subjects of no ordinary feelings. We cannot mention the name of Ireland without a thrill of sympathy passing through every breast. The unparalleled circumstances in which that unhappy country has been placed, whatever may be the cause, calls for our deepest sympathy and our strongest condolence. The object for which you are met does not immediately contemplate the temporal circumstances of Ireland; but still you cannot overlook those circumstances, and through the influence of your Society, a very considerable amount of assistance has been afforded through the means of your agents. It is one of the matters that may call for our loudest gratitude, and we should be exceedingly thankful that we have been able to assist in ameliorating the physical condition of that country. But you have had a much higher and nobler object in view—one which has contemplated the spiritual and moral circumstances of a country which has been sunk and degraded in a manner that you have deeply felt and I am sure must deplore. It has been said, and very properly said, that through the influence of this and kindred Societies, you have superinduced a desire and thirst for knowledge. The people of Ireland have become comparatively a reading and a thinking people; they are determined to think for themselves [hear, hear]. That is an important point in connexion with Ireland [loud cheers]. Leading the people to think for themselves, in the midst of the ignorance and superstition by which they are surrounded, must tend to their moral benefit and spiritual emancipation. I am persuaded that the circumstances to which your attention will be called in connexion with the operations of this Society will be such as to stimulate your minds to increased efforts on behalf of the Baptist Irish Society; and while you cherish a kindred feeling to all similar associations, you will feel it your duty to come forward with renewed vigour to the aid of this Institution [cheers]. I shall best consult your feelings on the present occasion by at once calling on the Secretary to read the Report.

Mr. F. TRESTRAIL, minister, then read that document. It consisted, as usual, of communications received from the agents themselves:—

It stated, that Mr. Hamilton, who resides at Ballina, has seventeen schools and five readers in his very large district, comprising considerable portions of the counties of Mayo and Sligo. Mr. G. C. Moore, an assistant preacher, has been removed from the north, and stationed at Coolaney, to aid him in preaching the Gospel in his numerous stations. His report was very encouraging. Mr. Eccles has been pursuing his work at Coleraine with undiminished perseverance and ardour. He is about to remove to Belfast, where he has been able to purchase a chapel, neatly fitted up, and capable of holding 600 persons. The lease has



forty-six years to run, and the cost will not exceed £400. Mr. Mulhens' labours, in the Newtownards district, have been incessant, and he has had a rich reward in the peace of the church and the conversion of souls. He has commenced preaching at Donaghadee, and with very pleasing prospects of success. Mr. Bates had been greatly benefited by his removal to the north, and had a good prospect of success. Mr. Thomas, who has occupied Moate for rather more than a year, has had to contend with the discouragement which always attend missionary work in Ireland. But God does not suffer faithful servants to labour without some tokens for good. Being in a district where much distress prevails, the past few months have been a period of great anxiety. He has had to suffer personal affliction, and has lost two children by fever. However, amidst these trials the good work has been carried on. The Committee then directed attention to another station in the midland district of Ireland—Parsonstown, more commonly known as Birr, where Mr. Mullarky has continued to labour with great perseverance, and an encouraging measure of success. Mr. McCarthy, whose district lies in the centre of Ireland, and one of the most distressed parts of the country, has been prosecuting his labours with his accustomed zeal, notwithstanding increasing years, personal affliction, and family bereavements. Mr. Berry's station, at Abbeyleil, is in the southern part of the central district of the Society's operations. It is an important one, being surrounded by many country stations, where he has excellent congregations. In glancing at the south of Ireland, Waterford was the first district claiming attention. Mr. Hardcastle's labours, ever since want and disease became general, have been protracted and severe. From morning to night he has kept his place at the General Relief Committee. His wife, a lady of great excellence and piety, laboured until typhus fever arrested her, in this benevolent work, and, in a few days, terminated her life. For some time the Committee entertained serious thoughts of giving up the station at Clonmel, for want of suitable agency to sustain it. Having accepted the services of Mr. Wilson, they resolved to give it another trial. The result has been encouraging, and they are not without hope that it will yet become prosperous and useful in diffusing the truth. Mr. Watson having resigned his connexion with the Society, the church at Cork invited Mr. Bentley, who removed thither in November last. In closing that part of the Report, the Committee regretted to announce that the Limerick station was virtually abandoned. They had not been able to sustain it. The finances of the Society had been much affected by the efforts which the churches had made to relieve the temporal wants of the Irish. In that generous enterprise the Baptist churches had not been last or least. The largest portion of the relief had been distributed in food. The reports from all the districts, in each of the Irish provinces, united in testifying the gratitude, patience, and surprise of the people. The were amazed at British liberality. The Saxon and the heretic had been their kindest and most liberal friends.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society for the past year amounted to £2,283 11s. 7d.; the expenditure to £3,913 3s. 10d.; leaving a balance against the Society of £1,629 12s. 3d.

Mr. C. ELVEN, Bury St. Edmunds, minister, rose to move—

That this meeting has heard the Report now read with feelings of deep interest, and rejoices in the success which has attended the labours of the agents of the Baptist Irish Society during the past year; that it regards the steady support which has been awarded it, amidst the numerous and pressing claims which have recently been made on Christian liberality, as indicative of its growing hold on the public mind; and that it would fain hope the circulation of the Report will have the effect of augmenting the Society's income, and of stimulating to more earnest prayer for the out-pouring of the Holy Spirit on its agents, and those of all kindred institutions.

If you will read the Report, pray over it, and imbode the spirit of it in all your future references to, and in connexion with, the Baptist Irish Society, I am persuaded it will do more good, under the Divine blessing, than a thousand speeches from the platform. We say, in the resolution, that this meeting takes a deep interest in the affairs of this Society. I hope it will be a deep, intense, and growing interest; for it concerns the welfare of our fellow-men, and the glory of God. It is the highest order of benevolence to interest ourselves in those great concerns which have a bearing upon the eternal destinies of our fellow-immortals. In passing an Infirmary for the Blind, the thought struck me, there are men that take an interest in the physical maladies of their fellow-men; and it is benevolent to use any means that may restore the blind to sight, for sight is sweet, and a pleasant thing it is to behold the sun. But we ought to take a deep interest in the use of the means God has appointed—the preaching of the Gospel among the inhabitants of benighted Ireland. We ought to take a deep interest in removing the scales from their eyes; because, although they are under the domination of a church, one of whose axioms is said to be, that "ignorance is the mother of devotion," we want to enlighten them, to pour the beams of heavenly truth on their mind. Whatever other remedies have been proposed for Ireland, there is one, we are persuaded, that will be successful; and I know of no other remedy. I know that if you give to Ireland, or to heathen lands, science, you may enlighten them; if you give them arts, you may refine them; give them education, and you may civilize them; but, if you would save the people from the wrath to come, you must give them the tidings of salvation, and must say, as did the herald of our Lord, "Behold the Lamb of God, that taketh away the sins of the world" [cheers]. Shall I say it is a benevolent interest? We have felt that it is. Our hearts rejoice in connexion with that measure which secured, on the 1st of August, the emancipation of 800,000 of our fellow-men in the West Indies; but our hearts will be still more joyous, if we succeed in emancipating the people of Ireland from those shackles of ignorance and Popery in which they have been held. That will be a glorious day [cheers]. In Jamaica, when they buried the insignia of slavery, entombing the whip, the shackle, and the gag, they danced over the grave, and sung all glory to the God of grace. But it will be a greater day when we, or our children, or children's children—and I hope it will not be many generations—rejoice in the moral and spiritual emancipation of Ireland [cheers]. I have heard of the benevolent interest taken in the misery and wretchedness that abound in this metropolis. I have witnessed some of them on perhaps only the surface, and it is, indeed, benevolent to make the miserable happy; but when I look to Ireland, and think of its moral degradation, I know that nothing but the Gospel can make it

happy. I am anxious to impress upon my own mind, and I would urge it on the minds of all present, and especially of my young friends, that they never will be happy till they come to a saving knowledge of Jesus Christ. Happy will it be for you if there be the buddings of that grace that will bloom through everlasting ages. We ought, in the language and sentiments of this resolution, to cherish a deep and glowing interest in Ireland. It is an angelic interest. There is no subject so deeply interesting to angelic minds, as the salvation of ruined man: these are the things they desire to look into. They take great delight in the works of creation; when, however, they contemplate the work of redemption, they not only see the power but the exceeding greatness of God. They discover displays of infinite wisdom, in space far beyond our ken; but it is in the Gospel of Christ—which we are anxious to send throughout the length and breadth of Ireland—that they see, not only the wisdom, but the manifold wisdom of God. They can discover bright and glorious displays of Divine grace everywhere around them; but the exceeding riches of his grace, the full development of his Divine power and love, are only to be seen in the Gospel of his Son. I do not wonder that our Secretary should have said that we ought to take a lively interest in the welfare of Ireland. It is a God-like interest. It is said, "There is joy in the presence of the angels of God over one sinner that repenteth;" and I understand that declaration of our blessed Redeemer as assuring us, not only that angelic minds take an interest in it, but that God himself does. When it is announced in Ireland that a soul is converted, a new wave rises in the regions of bliss, and rolls right on to the throne. The Saviour sees of the travail of his soul and is satisfied. He calls upon his angels to rejoice again, because the sheep that was lost has been found. The resolution also speaks of success. It is true that we should have been glad to have heard of success on a larger scale; but when we look aright at the subject, and remember that some souls have been savingly converted to God, surely we have great encouragement. I do not know that we can rightly estimate the value of the immortal soul, and its conversion to God. "What will it profit a man," says our Lord, "if he gain the whole world and lose his own soul?" Suppose there had been the simple announcement that one soul had been happily converted to God,—if we had felt as we ought to do, there would have been a thrill of joy and gladness running through our hearts, and we should have entered into the meaning of the word "success." But even if there were no development of actual conversion, we rejoice to know that a great many fields have been sown. In passing over our fields of late, we have observed that the blade is just forcing its way through the superincumbent clod; and, although the ear has not appeared, yet we cannot say that the husbandman has been labouring in vain. I know, that if there is the blade, there will be the ear. Yes, our brethren have gone forth amidst the degradation of Ireland, bearing precious seed, and they shall doubtless come again rejoicing, bringing their sheaves with them. Whatever peradventure there may be about earthly enterprises, there is none in connexion with the Gospel of Christ. I love to think of our dear brethren labouring in Ireland, going up to God on the great harvest day, with their sheaves in their arms, saying, "Here are we, and the children whom thou hast given us" [cheers]. But there have been many tokens of the success of the Society, far indeed beyond our calculations. Some of our churches have suffered a diminution in numbers, on account of the emigration of some of their members; but they have taken the seed of Divine grace to the places whither they are gone. This is one among other ways in which God will bring an immense and everlasting blessedness out of this seeming evil. I know that the dispensations of Providence do sometimes appear very contrariwise. With regard to the present visitation resting on Ireland, I do believe that it will work out, in the highest degree, the glory of God. I am quite sure that he is able to make the wrath of man to praise him, and to fulfil his own gracious declaration, that "All things shall work together for good to them that love God, and are the called according to his purpose." When I think that some of these emigrants, who have tasted the good Word of God, will be led just where the Providence of God will direct them, I am sure that they will go and sow the seed of the kingdom. When the down of the thistle has been ripe, the breeze has come and carried it here and there; not by chance—for not a sparrow falleth to the ground without the knowledge of our heavenly Father; and so this suffering, now endured by Ireland, will tend to increase the glory of Him who hath loved us, and given himself for us [hear, hear]. But the resolution goes on to suggest the importance of more earnest prayer for the out-pouring of the Spirit. That is what we want; if that shall be the result of the meeting, there will be no want of contributions, and there will be the verification of that axiom, that "What begins with prayer, will end with practice." I wish the minds of all our friends to be impressed with the omnipotence of prayer. There is nothing that prayers cannot effect, when these prayers are regulated by God's unfailing promises. You have heard that a prince is harder to be won than a great city; you have read of Jacob being afraid to meet his brother, and he had around him only the panoply of prayer. There came the ferocious brother with his armed men; but see what prayer effected. The arms of Esau are thrown around Jacob, and they weep and weep together [hear, hear]. If we would bring Ireland into the family of the Lord Jesus Christ, we must have more of wrestling prayer, and then shall we rejoice in being fellow-heirs of the grace of God. When I exhort you to prayer I am reminded of the song of Moses, "Thou hast triumphed gloriously." Many years ago I thought, when I first tasted of the grace of God, that I should have a sunny way before me; but that must not be expected. The Israelites soon met with Amalek, and then what did they do? They poured out their hearts in prayer. If we had a thermometer by which we could ascertain the fervency of prayer, we should find that our success was in exact proportion to it. In connexion with prayer, God will pour out the richest blessings on his church; we are to pray, however, for the Holy Spirit; and let us think of the omnipotency of the

Spirit. Sometimes we are ready to despair with regard to Ireland, but "With God all things are possible." To say that the Holy Spirit cannot regenerate Ireland, or to say anything that looks that way, is not only discouraging to the church, but dishonoring to God. Let us pray for the out-pouring of the Holy Spirit, and then we shall have all nations converted to Christ; and then shall come to pass the saying that is written, "The knowledge of the Lord shall cover the earth, as the waters cover the sea" [cheers]. You regretted, probably, to hear that the funds for the ordinary operations of the Society were in some degree less than in former years, and it was attempted to be accounted for; but I hope that will not be an item in any future Report. We want not merely the excitement of a public meeting, but the steady operation of Christian love. In a work which I lately read there was this remark: "The influence of love is a compensating rod." I want the compensating balance of the love of Christ shed abroad upon your hearts by the Holy Ghost, and then you will not require to be influenced by a public meeting in order to induce you to subscribe to this Institution; but the compensating rod will influence you all the year round. There will be a motive that will furnish you at all times with a sufficiently impelling force for prayer and contribution to this and every other department of the Redeemer's kingdom [hear, hear]. There was contained in the Report a recommendation to give spontaneously. There are analogies between physical operations and those of Divine grace. The sun shines and the tides roll spontaneously. Let us have this feeling elicited for Ireland, and we shall have a large collection this evening. The secret of all our success will be to have our hearts influenced by the love of the Saviour [loud cheers].

Mr. T. JAMES, minister (Secretary of the Irish Evangelical Society), in seconding the resolution, said: Those of you who come up on these anniversary occasions from the country, have nothing but enjoyment. You pass from one meeting to another, and experience all the hallowed pleasures which the addresses to which you listen are calculated to excite. Those of us who have, unfortunately I was going to say, to prepare the feast for you are often so weary and so fatigued that we are scarcely able, when called upon, as I am at this moment, to utter a word that is likely to create interest. Had I consulted my own feelings only, I should have retired to my home to enjoy a little repose after the fatigues of this day. Every individual connected with Ireland's cause for the last four months must necessarily have undergone great fatigue. During that period of time I have been working hard from nine in the morning till ten, and sometimes twelve o'clock at night, and you will suppose, therefore, that I have great reason to make the remark which I have just uttered. But there are two considerations which forbade me to entertain the thought of declining the invitation to assist at your meeting this evening. The first is, I was anxious to unite in the anniversary of a society which is sustained by another denomination than my own [hear, hear]. I have so much of Christian charity that I delight to embrace every opportunity that offers to show I am a brother amongst all those who love our Lord Jesus Christ in sincerity [cheers]. If I feel this with reference to all sincere Christians, I feel it in a very especial manner when I am in the midst of my Baptist brethren. My sainted mother, than whom a holier saint never adorned the church of God, and my excellent father, were both Baptists. I cannot forget this fact; and, whenever the opportunity offers, I am glad to mingle with those by whom I am at this moment surrounded [cheers]. The next consideration which prompted me to comply with the invitation of your Secretary was, that it was the Baptist Irish Society. By the providence of God, I have now for some years been connected with Ireland, through the medium of another denomination, and everything Irish interests me more than I am able to describe. Long before I became officially connected with the Society which is formed for the advancement of the spiritual interests of Ireland, in connexion with my own denomination, I could never think or read of Ireland without the deepest interest being awakened in my mind. I read descriptions of her splendid scenery, her beautiful glens, her majestic rivers, with intense emotion; and when I read in the page of my country's history the wrongs that England had inflicted on Ireland—the bad legislation, the abominable laws by which that people have been trodden down to the very dust—I felt ashamed, and longed for the opportunity of doing good to our sister country that had thus been treated [cheers]. I firmly believe that, if equal laws had been enacted, and Ireland had been treated as a sister should be treated, her population would at this moment have been in a very different position from that in which, unhappily, they are now found [hear, hear]. I am interested in Ireland, because I see her degraded by that superstition which our own country forced upon her [hear, hear]. Ireland was once the island of saints, and possessed a piety which was a pattern and example to the whole of Europe. It was not till our own Henry II., with the power of his arms compelled them, and the treachery of the reigning Pope seduced them, that they were induced to give it up. Up to that time, they had the free use of the Bible, and the opportunity of worshipping God according to the dictates of their consciences. Ireland was the last country in Europe that submitted to the Popish yoke [cheers]. She submitted, not till England compelled her to do it. Hence, I feel an interest in Ireland, and rejoice in every effort made for her spiritual civilization. I feel interested, moreover, in her, at the present moment, in a very peculiar manner. Is she our sister? Look at her—prostrate in the dust. We see her children expiring. And, if this were the fitting opportunity, I could relate facts that would be sufficient to harrow up your feelings, and prompt you to come forward and heal her bleeding wounds. But that which, to my mind, constitutes the darkest feature in this sad calamity is, that the people are passing away by hundreds and thousands into eternity, without a knowledge of that Saviour who alone hath power to forgive sins. If you have, as I doubt not is the case, manifested your pity for the sufferings of that country by contributing to her necessities and to ameliorate her woes, let me entreat you, let me charge



it upon you for consistency's sake to maintain, at least an equal liberality for her spiritual necessities. Great as is the destitution which prevails in that land, awful as is the condition to which she is reduced, frightful as is the picture that she now presents to our eye, all this is but too accurate a representation of her spiritual necessities; and I ask you, therefore, to exert yourselves for her spiritual welfare as you have already done for her temporal distress. If time had permitted, I should have liked to refer to two or three points in the Report which exceedingly interested me. I cannot forbear referring to one. I was surprised and exceedingly grieved when I heard it announced that you are more than £1,600 in debt. This is a very serious consideration, because you cannot go forward with the energy which God, in his providence, seems so loudly to call upon you to display; you cannot go forward until you have first discharged your debts. As the Report states, and I can verify it by a reference to the agents connected with the Society I serve, the Romanists are seeking the instruction of your agents in great numbers and with much eagerness. I rejoice that the Report states that they have wisely, as we ourselves have done, not declined such applications. Whilst, however, they have ministered the relief which the funds you have placed at their disposal have enabled them to do, they are willing to impart the instruction they need. It is an encouraging fact that the hated Saxons are the individuals that have stepped forward to save a multitude from death [hear, hear]. This circumstance has prepared multitudes to listen to the instruction of your agents in a measure and to a degree that Ireland has never before witnessed. This event coming upon us, as it has, by the immediate hand of God, is a powerful call to us to be up and doing. I believe that if we had the means of sending forth more Christian readers and missionaries into the heart of the country, and of settling pastors in large and influential cities, the period is approaching when we should find multitudes prepared, not for the sake of the bread that perisheth, but upon sound and intelligent views, to cast off the shackles by which they have been enslaved, and to rejoice in the liberty wherewith Christ makes them free [loud cheers]. If this be the case, and all agree in the testimony that such it is, then, I do feel that this is emphatically the accepted time for Ireland, and it remains for British Churches and British Christians to make it the day of Ireland's salvation [cheers]. It is upon these grounds that I have great pleasure in seconding the resolution which has been already moved, asking you to bear in recollection the concluding sentences of our friend, who has just resumed his seat,—all your efforts should be connected with more earnest prayer for the Divine blessing. God has promised his blessing; but our faith is not equal to his faithfulness. If we pray in faith, and work in faith, God will be faithful to his promises, and give us his blessings [loud applause].

Mr. T. BERRY, one of the Society's agents from Ireland, rose to support the resolution. I am, he said, overwhelmed with gratitude for what you have done for Ireland. Is it any wonder? We were hungry—you have fed us; naked, and you have clothed us; ignorant, and you have enlightened us; without God and without hope in the world, and you have sent us the glorious gospel of the grace of God. Oh, what gratitude do we feel that God has put it into your hearts to have such pity for Ireland. Ireland once was conquered by this country, and Popery was forced upon our sons and daughters by the Government of this land. Now, you are engaged in a warfare, not to cover the green fields with blood [hear, hear], and to spread carnage and destruction in the land, but you are engaged in a glorious and noble work, to rescue us from the thralldom of Popery, and to introduce us again to the glorious liberty of the children of God. It was supposed that, when emancipation was granted, it would remove all the evils of Ireland; but it has failed. The soul must be emancipated from the shackles of sin and Satan before Irishmen can feel their true position, or Ireland can be made happy [hear, hear]. When the cry of Repeal had died away in Ireland, I was surprised to see a placard in the neighbourhood of this chapel calling upon you to rally round Repeal. The repeal of the union is what we want—not a repeal of the union between the Celt and the Saxon—the union between Christians here and there—but a repeal of that union that exists between Satan and the sinner; for we want to have this people brought to the knowledge of the truth [cheers]. That is what our Society has been endeavouring to effect. We have not gone forth abusing the people of Rome, calling them hard names, but we have simply gone forth with the gospel of the Lord Jesus Christ, calling upon men to repent and believe the gospel, to turn from all unrighteousness and sin, and to put all their trust in the finished work of the Redeemer [hear, hear]. We have not been labouring without success. The Word we have preached has not returned unto us void—many have been converted to God—many converts have gone to heaven—many have been added to the churches—and many are inquiring their way to Zion. We believe that the calamity that has befallen the land will be overruled for good, and that gracious results will proceed from it [cheers]. Perhaps it is better, being an Irishman, and coming from scenes of destitution, that I should refer to some of those things of which I have been an eye-witness. I will not, however, harrow up your feelings by referring in detail to these scenes of woe. It is sufficient to tell you that all you read of Ireland's misery in the public press of the day falls short of describing the actual misery that exists, and the real state of the millions of that at present unhappy land. The village in which I live contains a population of 4,000. In our workhouse there are 700 inmates, 263 of whom are ill with fever. Our chief doctor and matron were deceased—the poor-law guardians and clerk of the union were compelled to abandon the establishment, and hold their meetings in private houses. The soup shops, which did so much good at the commencement of the famine, have produced dysentery, and fully two-thirds of the population of our district are supposed to be affected by that weakening disease [hear, hear]. It must, however, afford you great pleasure to know that the rice which was sent by this Society and by English Christians has

been the means of saving several lives. This is not simply my own experience, but it has been confirmed by the doctors of the town and neighbourhood. I gave it, on their recommendation, to those affected by the disease, and it is their opinion that it saved many lives. I am addressing some of those who have contributed to send the relief, and it must afford you happiness to know that you have been the means of alleviating human wretchedness and misery [hear, hear]. A kind friend sent me a barrel of beef to distribute among the poor, and I divided it into pieces of four or five pounds in weight. One poor man, not a stranger to me, but whose wants I did not know so much as those of others around me, implored me so much, that at last I gave him a bit of the beef. I met him a few days afterwards, and he then said, "That beef has been the means of saving five lives. Myself and children had tasted no food for three days, nor had we the means to procure any for two days afterwards." I made inquiries into the case, and I found that the man was actually stating the truth. That friend was the means, in the hands of God, of saving the lives of this man and his family. At the time the Indian corn was sent to us, the mills were so occupied, that I could not get it ground for several days, and at last the miller sat up all night to do it. It turned out that the next day there was no meal in the town but that belonging to the Baptist Irish Society. That was all upon which the people had to subsist from the Saturday till the Monday. Great was my pleasure in sustaining a number of individuals during that period [hear, hear]. Blessed be God, the time has come when Ireland rightly appreciates union with you. The voice that raised the prejudice of millions would fail to do so now. No agitator will be able to disturb them again. The Celt is united to the Saxon in bonds that can never be broken [cheers]. If the Gospel be preached, and the Scriptures be sent forth, the doors of Ireland's heart is open to receive them. Your readers and missionaries will be admitted into every town and village throughout the length and breadth of the land. I assure you that every individual to whom I have spoken about the Gospel of Jesus was ready and disposed to hear the glad tidings of salvation. The rough, untutored, and uncivilized man, that before would turn away, and would not listen to the voice of mercy, is now humbly brought down, as it were, into the dust and ashes, and, with the deepest attention, will listen to our missionary preaching the Gospel of the grace of God [cheers]. Now is the time to send the Gospel to Ireland; and, if you do, God Almighty will bless you. This famine, dire, and calamitous, and awful as it is, will end in the promotion of God's glory. There will be a rich harvest of souls, and you will be able to say, "See what hath God wrought" [cheers].

The resolution was then put and carried.

Mr. T. WHEELER, of Norwich, minister, rose to move,—

That this meeting desires to record its deep sympathy with the Irish people in their present unparalleled sufferings, and would gratefully acknowledge the spontaneous efforts of the British public to alleviate them; that it regards with peculiar satisfaction the absence of sectarian restriction in the distribution of relief; and that, while recording its approval of the management of the large fund placed at the disposal of the Committee, would earnestly pray, that God in his mercy may overrule this visitation for good, in removing the causes of Ireland's social degradation, and in preparing the way for the overthrow of those systems of ecclesiastical tyranny which have so long afflicted that land."

The management of the funds placed in the hands of the Committee of this Society has excited the approbation of the public press; but in connexion with the Relief Fund, there is one remark that should be made, namely, that all such circumstances are apt to engender evil—evil of a serious nature. We must not forget, while we are helping the distress of Ireland, there are rights which Ireland has that no charity can obliterate. She has claims in relation to her social condition which no benevolence can set aside; and while we are happy to relieve temporary distress, it behoves us not to forget that we are bound to assist in procuring for her all the civil and social advantages we possess, and to give her the religious privileges we enjoy. I am afraid, that because we think we are helping to alleviate the distress that exists, we are doing all that we are required to do. In the present emergency we are helping only a difficulty that is temporary, and the true claims of Ireland have as great a demand on us as they formerly possessed. Though the poor have felt the distress, yet it is wider than the aspect that simply touches the poor. It touches all classes. The landlords feel the pinching emergency; the traders and small farmers feel it as intensely in some respects as do the poor. The landlords are men, in their present circumstances, deserving our pity. With entailed and mortgaged estates, with lands let on long leases, there has arisen the cry, that they should be chargeable with the sustenance of the poor, when they are not virtually the possessors of the land. The farmers have been crying out, Give us labourers to till the soil, men to sow the seed; and they cannot obtain the assistance they require to bring under tillage the land they possess. Many of the traders, taking advantage of the distress, demand exorbitant prices for the provisions the people require; and so the distress has been ripened to its present maturity, and has touched all classes of the community. Above this, there is the religious aspect of the question. The religion of Ireland would not have been what it is, had it not been for the religion which has a great influence in relation to Ireland. I am not here to raise the "no-Popery" cry. I charge not on the Roman Church the cause of their degraded and fallen condition. If it is to be attributed to the church at all, it is the result of the Protestant Establishment rather than the Romish Church, which comes in with the faith of the people. For seven centuries the English have possessed the power of tyranny and oppression, and they carried this out by the means of the Protestant Establishment. In order that we may rightly apply the remedy, it is necessary that we should distinguish the causes by which the evil has been produced, as well as the action of the remedy, if we are about to amend it. The condition of Ireland is not to be remedied by this one thing or the other; and we shall find ourselves, in the application of one exclusive thing, much mistaken in the results that may accrue compared with those that we anticipate. I look for the chiefest good from the instru-

mentality of such a Society as we are met to-night to support; but, in my opinion, this Society cannot do all that is required to amend the condition of Ireland. It may do much in infusing the principle of self-help, which the Irish require; but it cannot do all that is required to remove the present fallen condition in which the people exist. How did they come there? I believe not in the doctrine of a great and striking visitation by which we are taught to regard the present condition of Ireland as the result of the failure of the potato crop. I have no faith in fast-prayers to remove blights, which will be found rather to be the result of seven centuries' growth than a disease in the root of Irish food. The manner in which Englishmen have used Ireland is the true cause of Ireland's ignorance and misery. First, she was treated as a conquered country; and, with the extraordinary appetite that barons always possess, the rights of man to live on the soil that their forefathers possessed were matters about which they cared but little, and which they regarded with the supremest contempt. They established, to keep up the clique, the Kilkenny law, which made it high treason for one of those barons to intermarry with an Irish family [hear, hear]. If you will scrutinize the names of the Agrarian murderers, they are not Irish names, but the names of the aristocracy of this land. If we turn again to the ecclesiastical history of this country, what have been the steps that have been taken? In the reign of Henry VIII. and of Elizabeth, the old cry of alien in blood, was changed to alien in creed; and nothing so much surprised the clergy of this country, who turned twice in a few years from Protestant to Catholic, and then from Catholic to Protestant, that they could not get the Irish to go back to Protestantism at the bidding of an English monarch; therefore a system of persecution was adopted towards them, and the old Revolutionary law came into play, and disfranchisement and dispossession of property followed. What is the result of the Protestant Establishment of that country? It is to this we are to look for her present degradation and ignorance. The Protestant church has presented the truths we hold in the aspect of an enemy, rather than in the guise of a friend. The Catholic church has always been the friend of all the rights of the people, and taken sides with those who have been the oppressed, and frowned upon the oppressor. It has not been so with Protestantism. She has been the instigator of the cruelties that have been practised. We will turn to the remedies—they seem exceedingly strange. When one reads the accounts of the treatment that Ireland is undergoing, in one paper, you have laborious, lengthened articles, all going to prove that there is one sovereign remedy for distress, and that is, that they should cultivate the Jerusalem artichoke; another tells us it is the parsnip; and some landlords have concocted a colonization scheme, to pour out of the country a people, who ought to have been instructed and enlightened there. We propose that they should have the Gospel preached by men who will have nothing to do with the principles of an Establishment—who will identify themselves with the people's distress and popular rights, as completely as the Catholic priesthood have done; and while identifying themselves with the people in that way, will hold up the truth they never have and never will receive, unless by such means it is brought about. I look to voluntaryism as the best thing to improve the Irish character, and to implant the principle that they must help themselves—help themselves constantly, if they would arrive socially and religiously at those rights they possess. The sooner the time comes when, by means of such lessons as these, these systems of ecclesiastical tyranny to which my motion refers are overthrown, the sooner will the degradation of the people be removed and their sufferings as well. If you will look over the history of the country, you will find that the Protestant Church has had much to do with it in every stage of its proceedings; and you will not be surprised, sympathized with as they have been by the Irish priesthood, that they should cling to them with the tenacious feelings they do. I conceive the people of this land have been wrong in thinking that the Irish Societies ought to have had greater successes, more instances of large and flourishing churches, and a wonderful augmentation of the churches, arising from a large conversion from the Roman Catholic faith. We must be content to work at old prejudices and feelings. That which it has taken centuries to build up is not to be overthrown by any agency in a few months' operation—a few months' labour. If we do work constantly, assiduously, and prayerfully, for the blessings we desire and the success we anticipate, we shall not always want [hear, hear]. It is only by showing that we have no sympathy with the Establishment principle that we shall lay hold of the Irish people. I have taken some pains to ascertain the feelings which that people cherish towards our Missionaries. I asked a man the other day, well capable of giving an opinion, What was the feeling with which the Catholic people regard your agents. His reply was, "Sir, in many instances they look upon them as a part of the Protestant church; they think they have all one object, and that object is to obtain tithes from the people, whether they worship with them or not." Let it be kept before them that we have no such object, and before the preaching of the pure Gospel error must undoubtedly fall. I do join in the spirit the resolution inculcates, that God would over-rule the visitation of this land for good; that to its social and political condition it may alike be blessed, and that changes may soon take place; that systems of ecclesiastical tyranny may entirely and completely come to the ground. It is in Ireland that we shall have to fight the battle about Establishments [hear, hear]. I believe that another session of Parliament will not pass away before we hear something that will make us act on the principles that we profess—[cheers]—and make us turn our attention more strongly to this land than, perhaps, even this signal calamity itself has been able to do [cheers].

Mr. T. F. NEWMAN, of Shortwood, minister, in seconding the resolution, said:—Ireland has occupied a large share of attention for several years past; it has been the difficulty of statesmen, the battle-field of contention in the Senate-house; it has been the lever for overthrowing successive Administrations; it has called



forth speculations on the part of political economists; it has elicited a considerable measure of sympathy on the part of the Christian public; and still it would seem as if Ireland is destined to fill a large space in the view of the public; and it is a happy circumstance that we can turn away from political considerations—that we can lose sight, for a little, of those angry contentions in which partisans strive with partisans, both looking at, but neither of them beneath the surface—that our thoughts and sympathies may be directed to Ireland's spiritual condition and spiritual wants. I do not entirely sympathize in some remarks that have dropped from the preceding speaker, as to the influence of the Catholic priesthood, and the deep sympathy which has been invariably manifested by that order of men towards their disciples [hear]. I do think that our friend has entertained too liberal and too generous a view of the general spirit and conduct manifested by the Catholic priests of Ireland [cheers]. At the same time I am quite prepared to sympathize with him in some other observations touching that great question. I do feel that the Catholic population of Ireland would never have clung so tenaciously and so desperately to their creed and their church, if there had not been a Protestant Establishment there [cheers]. It has seemed to be with them a point of honour, and I think it would be so with me, not hastily to relinquish attachments to that which is placed under the ban, and that which we regard as an inferior and comparatively prostrate condition. I think that has been the case with the majority of the humbler ranks of Ireland; and no one would rejoice more than myself if we could trace, in mystic or plainer characters, the Divine Providence which would bring about, through the mysterious sufferings of that country, the dissolution there between the State and religion. Believing, as we do, in the spirituality of the kingdom of Christ, that it was never intended for amalgamation with the princes and potentates of this world, we do long to witness that separation brought about [cheers]. I am ready sometimes to think that very few have regarded Ireland and the operations of this Society and kindred Institutions in a proper light. There are very few who have contemplated Ireland as the sphere of Missionary operations quite as fully and distinctly as India itself. Christianity is supposed to exist there in a somewhat corrupted form; but still it is Christianity; and I do not think that we have impressed on our own minds the conviction that there is as great a need for the distinct announcement of the pure doctrine of redemption through the blood of Christ, through the length and breadth of Ireland, as there is in any part of this wide world [cheers]. Touching on that point, I cannot but express the gratification with which I listened to the ample, yet deeply-stirring statements of our brother from Ireland. Do we not see that in Ireland, as well as in India and Jamaica, God raises up right men to do his own work [hear, hear], that he suits the labourer to the field on which his energies are to be employed, and that he prepares the labourer for the difficulties, conflicts and trials through which he may have to urge his way when prosecuting the work of the Lord. May the richest blessings of heaven rest on our dearest brother [hear], and all associated with him in that part of Missionary labour; and when he shall again be permitted to visit this part of the United Empire, may he have to tell us that Dagon has fallen before the ark,—that the superstructure of ignorance, under which the minds and souls of that people have long been groaning, has been for ever removed. Let us deeply sympathize with the men who are labouring in Ireland. They are not cultivating a soil which, like the prairies of the west, need scarcely be turned over before they produce a most luxuriant crop. There is rather for the most part a sterile, hard, impenetrable soil, (not naturally so; for we have heard too much of the sympathies and generousities of Irishmen, to believe that that would be their condition, but) rendered so under some malignant and hostile influence [hear, hear]. There our brethren have before them the mighty mountain which must be levelled, the dell which must be filled up, the crooked places which must be made straight, and the rough places which must be made smooth, before they can rejoice in satisfactory and ample measures of success [loud cheers]. The prejudices of any man, under favourable circumstances, are not easily overturned. Prejudice is a stubborn thing, hard to bear rebuke, and still more difficult to be destroyed. These prejudices meet our brethren on every hand; and God be thanked! he is overruling these calamities in Ireland to undermine these prejudices. They will be met in the spirit of zeal and tenderness; they will be met, as our brother has proved, and is capable of proving, with a heart full of benevolence, lighted up at the Cross, and maintained by frequent visits at Calvary [cheers]. Allusion has been made to the scenes of agitation which have heretofore covered that land; and you may permit, in connexion with that reference, a momentary allusion to the renowned man whose voice was employed so extensively and efficiently in that great work of agitation. I neither condemn the work, nor praise it. I leave it alone; but I am sure this congregation will unite in the desire that that mighty mind—for it was a mighty mind—before it sinks for ever beyond the reach of human passion, may have directed full upon it, the noon-day radiance of that blessed gospel, which alone can bring life to a dead soul, and prepare man for the glories of an immortal day [cheers]. If O'Connell had been our worst enemy, that would be our earnest prayer, that before the mind, shattered and enfeebled, shall lose all its powers, the thoughts may be directed with intensest gaze to the Lamb of God that taketh away the sins of the world [cheers]. I assure you I sympathize deeply with every feeling of attachment that has been expressed towards our sister island, and the great cause of Christian missions established and carried out in different departments of the church in that portion of the United Empire. I know by experience that, ere long, the period will come when, instead of system battling against system, and one church setting up the banner of array against another church, the great aim of all classes shall be to diffuse throughout Ireland the knowledge of Him who is able to save, even to the uttermost, all that come unto God by him [loud cheers].

The CHAIRMAN in submitting the resolution, said: Before the collection is made, I cannot help remarking upon the large balance against the Society. I would submit to all my friends in the country that, if they were to double their efforts on behalf of the Baptist Irish Society, it would tend much to promote its interests, and relieve it of the difficulties in which it is placed. But I would suggest to our friends in London that, if they quadruple their subscriptions, it will only be in proportion to our efforts in the country [laughter and cheers].

The resolution was then put and carried.

After singing the doxology, Mr. S. J. Davis, minister, of Salter's Hall Chapel, pronounced the benediction, and the meeting separated.

#### BIBLE TRANSLATION SOCIETY.

The annual meeting of this Society was held on Wednesday evening, in New Park-street Chapel, Southwark. Henry Kelsall, Esq., of Rochdale, in the chair. The meeting was announced for six o'clock; but, owing to a different notice at the morning service in the Poultry Chapel, several friends did not arrive till some minutes after. The place, however, was soon filled with a very respectable audience, and the platform was crowded with ministers and the leading supporters of the Society, among whom we observed S. M. Peto, Esq., G. T. Kemp, Esq., J. H. Allen, Esq., James Low, Esq., G. Lowe, Esq., F.R.S.; and the following ministers:—Dr. Davies, Dr. Burns, Dr. Steane, J. H. Hinton, F. Clowes, T. Swan, W. Brock, S. Davis, D. Wassall, W. F. Burchell, T. D. East, M. Woollaston, of Agra, of the London Missionary Society, and many others.

Dr. STEANE commenced the proceedings, by giving out the nineteenth Psalm,—“The heavens declare thy glory, Lord,” &c.; after which, Dr. DAVIES engaged in prayer.

The CHAIRMAN then rose and said: My Christian friends, we are met this evening to promote the interests of the Bible Translation Society—a Society not in any sense opposed to the British and Foreign Bible Society, but formed to aid the same objects, and to carry them out where that Society has not done so. If we feel that the Sacred Scriptures are as necessary to sustain the divine life in the soul as the daily food to sustain the life of the body, we can never be indifferent as to whether our fellow-beings should possess them or not. Whatever difference of opinion there may be upon other subjects—such as the education of the rising race—we see perfect safety in entering upon this, and we can support the Bible Translation Society with the utmost zeal, and without any risk. This invaluable treasure is essential to the well-being of our fellow-creatures; and, therefore, however on other subjects we may differ, we can have no doubt as to this, that we are honouring God in endeavouring to send his Word to every member of the human family. The success which has for seven years attended this Society, encourages us to prosecute our labours with increasing ardour. The Report will inform you of what has been done during the past year; and I have much pleasure in calling upon my esteemed friend, Dr. Steane, to read it.

The report was then read.

After adverting to the arduous though important nature of the work of biblical translation, it stated that, since the death of Dr. Yates, the Calcutta translations had been carried on by the Revs. J. Wenger, A. Leslie, and C. C. Aratson, while the *Mission Press* remained under the management of the Rev. J. Thomas. Mr. Leslie was assiduously engaged in carrying through the press a revised edition of the Hindi Testament, while Mr. Wenger was occupied with Sanskrit and Bengali. In the Hindi, the printing had advanced to John; of Matthew 8,000 copies, and Mark 4,000 had been printed, independently of former impressions. The total number of copies of the whole or parts of the Word of God sent out from the Baptist Mission Press, since 1831, was 387,137. In connexion with these great labours, the Committee acknowledged the aid afforded by the American and Foreign Bible Society, being £412 16s., during the past year. The Society had voted £50 to the Rev. J. Clarke for a translation into the Fernandian language, and £2,000 to the Baptist Missionary Society and the Calcutta translations. The total receipts for the year were £2,125 16s. 1d., including a legacy of £213 by Mrs. Norman, of Isleham, and two donations—W. Blacklock, Esq., Colchester, £50, and D. Sinclair, Esq., Edradour, £200. In conclusion, the Committee expressed a belief that the design of the Society was beginning to be understood, and Dr. Steane added that one clergyman of the Church of England had sent them two guineas, and another £25, intimating their intention of continuing their support, and that a missionary of the London Missionary Society was on the platform.

Mr. JAMES SPRIGG, of Margate, minister, moved the first resolution:—

That this meeting learns, with great satisfaction, and thankfulness to God, that, through his grace, the labours of our missionary brethren in Calcutta continue to be carried on with so much efficiency; and that the Report now read be printed, and circulated under the direction of the Committee.

It is with considerable reluctance I take this place to-night, not from any want of attachment to the society, or conviction of its importance, but from being surrounded with so many who could have done more justice to the resolution. I appear here, because my friend and fellow-student, Dr. Steane, has reminded me that I have not hitherto spoken in favour of the society. The resolution is one that cannot be contemplated without thankfulness. How many present can look back upon the time when we looked on the East Indies with anxiety. Some can recollect when we feared that our translations had perished in the devouring flame. We can all think of the times when the stroke of death removing here one, and there one, has excited our deepest fears, and stirred up anxious solicitudes. We have all been ready to ask how is it that our success is so small? How comes it that year after year bears so little result for all the labour spent in that part of the mission field. To-night, however, we are called on rather to express our gratitude—let it be harmonious and sincere. When we have stood in need, as a missionary society, the funds have been provided; and when we have wept over the deaths of

this brother, and of that, one after another has been raised up to occupy the vacant posts, and carry on the work. And now our hearts are rejoiced to know that more numerous converts have rewarded our labours in India; and in this way God is about to cause us to rejoice over the trembling. I may say the downfall, of long and deeply entrenched systems of idolatry [hear, hear]. Most deeply do I sympathize with an expression in the Report—that this is not a work that can be rich in incident, striking in scene, or exciting in history; yet it is my conviction, that it is vastly more important than any other department of missionary operations. It is a grand thing, on which angels look with joy, to convert a single soul to Christ; but who shall calculate the results when *one language* is subdued to Christianity? The thought that certain combinations of characters, certain syllables and words, that never before were engaged in anything but some modification or other of error and falsehood, shall at length be made to speak the simple accents of truth—that terms never united but in expressions giving vent to the worst passions of our nature, shall now go forth in a form declaring “Glory to God in the highest, and on earth, peace and good-will among men”—who shall tell its importance? Or who shall measure the value of an achievement that subdues a language to the service of Christianity? Then consider the permanence of the work. Missionaries die; translators are consigned to the tomb; but their work remains. Like a flowing river, it runs on over successive district, and down to uncounted generations. We listen to the wind; we are struck with its howling, and arrested by its tempests; but it subsides, and, as we listen, dies away. The foot of Time we do not hear; but it moves on silently—irresistibly—and produces effects never to be forgotten, never to cease. The one resembles, in some degree, the work of the preacher; the other the imperishable labour of the translator [cheers]. If the preacher's voice is like writing in the sand, obliterated by the next returning wave, the book of the translator is like letters that are graven in a rock, that remain for ever. Who can estimate the importance of a work so permanent, that has given the word of imperishable truth to the heathen in unnumbered millions? If a heathen poet could say, “I have completed a work harder than marble, and more durable than brass,” what terms of holy triumph might not the translator of the Bible adopt, when sending forth a work more extensive than space, and as enduring as eternity? [cheers]. Easily can we understand, that when such a labour was commenced, multitudes thought of it only with emotions of contempt; and many a one toiling for wealth would hold it an insult to have been asked to devote his time or influence to promote the work of sending the word of God to idolatrous millions. But one thing, Sir, I question not, that the powers of darkness trembled, and knew their power was shaken, when the Bible was first printed in the language of the East. We want you to think on this subject, and consider how little, comparatively speaking, is yet done. At the present rate it would take 365 copies a day for 1,600 years to give every inhabitant of the world a Bible, supposing the number to be only 600,000. Nearly fifty generations would have passed away. Think of this, and consider if our efforts have been at all commensurate with the wants of a perishing world. We have glanced at the thought that idolatry is losing its hold in the East. Let it not be forgotten that truth will not necessarily succeed it. Idolatry may be given up, and the pure truth not embraced. This will mainly depend upon Christians in this country, and their supply of the Scriptures. When people begin to inquire for something better than what they have given up, we are called on to present to them, not the cold-blooded systems of infidelity, but the life-giving truths that flow alone from the well of inspiration, whose source is the throne of the Eternal, and their end the eternal salvation of the nations [cheers].

Mr. A. M. STALKER, of Blockley, minister: Brethren and sisters in Christ Jesus, I congratulate you as the friends of man and of the Bible, and therefore friends of the Bible Translation Society. I cordially second the resolution which has been submitted to you. It asks you to set your zeal to the interesting and important document to which we have listened; and this, I am sure, you will very readily do. The Report is unquestionably worthy of your adoption; its sentiments are Christian; its spirit is lovely; and notwithstanding what has been said of the dearth of incident, I think the facts it relates not a little glorious. Besides, it places the Society in no cringing position; it asks not leave to be of any human authority. It blushes not to live, and speak, and move: Jesus it owns its Lord;

“‘Tis not ashamed to own its Lord,  
Or to defend his cause,  
Maintain the honour of his Word,  
The glory of his cross.”

And looking at the circumstances in which it originated, we find enough to show whose it is, and whom it is determined to serve. As the servant of the most high God, its language is, “Grace to all them that love the Lord Jesus Christ,” while it says, in a tone equally distinct, “The Scripture cannot be broken” [hear]. While its work is to enshrine the gospel, its glory is to use all “plainness of speech.” The principles on which it has proceeded have been this evening abundantly advocated by facts full of interest. The cloud that seemed to overshadow the Society is being wiped away, and the sunshine of Christian love is falling upon it, from countenances on which we fancied clouds were gathering. And while it claims a right to live, and move, and have its being, its friends should do what in them lies to render its history imperishable. The trial of such an institution will afford delightful reading to generations following; and amid the thousand productions of the press, we do say that we love the reports of our religious institutions. It would have been an honour to have invented the art of printing, if its object had been only to embody such intelligence as they present. And let us remember, that the God of mind is also the God of providence. Amid all the pandering to a vitiated literary and moral taste, it is our honour to distribute the pages in whose saving health all nations are yet to smile. Next in importance



to ascertaining what God has said to man, Christians ought to view not only the objects to be accomplished, but the means of effecting them. A good minister said once that he read the newspaper to see how God governed the world; and should we not take up the reports of our religious institutions, to see how God is guiding the steps of his servants? Where can we expect to find a more impressive view of his providence than in tracing the steps by which he unfolds his character to mankind, and shows the world that he is both the God of the Bible and the Saviour of men? It strikes me, Sir, that this evening's Report ought to fill our bosoms with gratitude. It relates the operations of the society during the first complete year since we heard of the demise of Dr. Yates. That was an event which led us to say, "If we are bereaved, we are bereaved." The death of so distinguished a man rendered our prospects somewhat precarious; but his ever-living Master did not forsake us; and scarcely were our eyes dry from weeping, when Jesus came forth in the plenitude of his love, and commanded us to smile through our tears. When Dr. Yates died, we had the consolation of believing that to him, to live was Christ, and to die was gain. And, if I mistake not, we may look on some of the results indicated in the Report as the fruit of his labours. Who can tell how many, during the last twelve months, have read the pages faithfully translated by his pen? To how many minds, hearts, and consciences, has he, being dead, yet spoken? How many are to be found his living translations of the oracles of God—epistles of Christianity, which no Brahmin can confute, and no Shudra misunderstand? [cheers.] Who can tell how many that day will declare? During the past year, more have been added to the baptised churches in India than in any former period. And could we have seen the wave that embosomed him, and heard the breeze that mourned over him, we should have gazed as if an angel had borne him away, and dropped the mantle of Yates on the shoulders of Wenger [cheers]. Wenger is worthy; long may he live; and may a double portion of Yates's spirit rest upon him, and Leslie, and all their honoured associates! And O that we may catch some of the same spirit!—for verily we need it. The Society cannot live without it. And Satan is busy in this world of sin. Nowhere could he more marvellously develop the attributes of his nature. In this mental and spiritual clime, he is in his element. Infidelity puts forth its translations of Voltaire for the Hindoo; Popery mantles herself in the robes of the Most High, to do that abominable thing which he hateth; Mahomedanism retains its grasp on the souls of men; Paganism builds its temples, praises its gods, and feasteth on sacrifices, at which human nature revolts. The enemy cometh down like a flood; where shall we find the power to stand against it? Not in the benefits of extended commerce, or in throwing a Christian veil over heathen philosophy. Where shall we find it? Ask Thomas, the first missionary to India, who said, "If I had £100,000, I would give it to see a Bengali Bible." Why did he say it? He knew the power in that book, that it had proved in former times the power of God to salvation, and would again. The philosopher spoke well when he said, "Beware of the man of one book." The man who makes himself deeply conversant with a standard work, in any department, is not the man to be trifled with. The work has revealed to him the weakness of his foe, but it encases himself in a coat of mail. So in the one book with which this Society seeks to identify itself, we have principalities and powers shorn of their strength, and him who sometimes transforms himself into an angel of light transfigured before us. Let us keep to one book, and the great enemy of souls must say to his emissaries, "Beware of the society of one book" [hear]. This is the sword of the Spirit—let us take it out of its scabbard, and wield it in the name of him who giveth the victory, and victory will be given [cheers]. "Heaven and hell," said Thomas, "would be moved to see the Bible coming to a country like this." Yes, and hell has been moved, and you are doing your little to widen and perpetuate this movement—a movement commenced when Jesus lifted up his dying eyes, and cried triumphantly, "It is finished!" The object of this Society is to reverberate that cry, again and again, to the joy of sinners, and the disappointment of him who sought to take up the sword of the Spirit for himself, but fell in his own craftiness [cheers]. Life is uncertain: death may soon come. Oh! let us live to the honour of him who gave the Bible, in our estimation, all its interest and all its charms. If any are here who love not the Saviour it reveals, oh, my friends, go home and pray, and take care lest the Hindoo rise in judgment against you! Take your Bible, read it, and diffuse its joyful tidings.

"He who hath it need not stray;  
But he who hath, and will not give  
That book of life to all who live,  
Himself shall lose the way."

[Cheers.] The resolution was then put and carried.

Mr. T. WINTER, of Bristol, minister, moved the second resolution:—

That this meeting, while it yields its continued and cordial support to those versions of the Word of God which it was especially instituted to maintain and circulate, rejoices in all the efforts which are made by their fellow-Christians to give the Sacred Volume, in their own tongue, to the various nations of mankind.

and said, how amazingly condescending it was in the Majesty of heaven and earth to give to his rebellious creatures a revelation of his will. He might have left them all to sink into the grave without being enabled to form any conception as to futurity; but he had given a book that not only revealed a heaven to come—that was of itself delightful, that a future state of blessedness was appointed—God had not merely told us of life and immortality, but also appointed the way in which we, though we had rebelled against him, could obtain that heaven. They ought to love that book more than they did. They should remember, too, that it was the book of the people. The Bible was not intended for one class of human society, for one nation, kindred or tribe. God intended it for the whole of mankind. God, in his wisdom and mercy, had given a book on which the profoundest philosopher could think, and think again, and yet say, "There are things in it which are beyond my comprehension;" and yet the "wayfaring man, though a fool," or the babe, under

divine tuition, had something there that he could understand, revealed to make him "wise unto salvation" [applause]. How wonderful it was, that the Bible should have been written at different times, by different men, and yet that through the whole there should be one spirit, and that each writer, instead of contradicting the other, really confirmed and established the truths taught by the preceding one. He thought it would be much more difficult to find arguments against divine revelation, than to argue in support of the book they enjoyed. It was a mercy that the Bible had been translated: many of them could not read it in Hebrew or Greek, but God, in his mercy, had qualified men to make known his mind to them. They should honour God in that he had bestowed such gifts upon men, whereby they could read for themselves the wonders of redeeming love, and derive, whilst they read, the satisfaction which brought with it a witness of its divinity. But the Bible was not intended for this country only, or merely for polished Europeans, but for "barbarians and Scythians, the bond and the free." All our fellow-creatures should have the book that would point them to a better world, and dispose them to seek, by the influence of the spirit revealed in it, "the rest that remaineth for the people of God." It was refreshing to know that so many myriads of our race were now favoured with the Word of God in their own language, who, a few years ago, had no Scriptures to point them to a Saviour, no messenger of mercy to make known the Lamb of God, "whose blood taketh away the sins of the world." Now, missionaries had gone out with the Holy Scriptures, whose efforts God had honoured, and they could not doubt that God would yet more abundantly honour the agency which they believed to be in accordance with his divine will [hear]. He rejoiced that there were many institutions now for the circulation of the Scriptures, and that the Baptist Mission looked kindly at all other institutions, for he could not have taken part in the meeting had it reflected on that noble institution, the Bible Society. The Bible Society had been near his heart from boyhood, and he had been very reluctant to think unkindly of it, even when he felt it, or at least its agents, had not towards them as one would have thought the holy influence of the Bible might have taught. But that time was gone by, and he hoped "Ephraim would no longer vex Judah, and Judah would no longer vex Ephraim." There were so many systems and sentiments in the world opposed to God, and, consequently, to the happiness of mankind, that Christians, instead of "falling out by the way," should be more anxious to know how they could be more united in aiming after the destruction of that empire of darkness whose fall was surely predicted by the Word of God. He rejoiced that the Word of God had been translated by the Baptist Missionary Society, and he thought if that society had done no more than furnish the people with the Word of Life up to the present period, that alone would have been more than compensation for all the labour and expense connected with that noble institution [applause]. They ought especially to admire the wisdom of God in fitting men for their various stations. Carey, with Marsham and his coadjutors, were admirably adapted for their work, and of Yates it might be said that he had the spirit of Elijah poured on him, and it was to be hoped the mantle would still fall on some Elijahs that should be raised to occupy the places of the fathers as they passed away. Thus also it was at home: some of their brethren were fitted for stations in their colleges to instruct the rising ministry, or prepare works of literature and learning; other were adapted to preach the unsearchable riches of Christ in a plain manner to plain people, and, all through the mercy of God, adapted for and blessed in their various stations [hear]. The Bible must remain for ever; it contained the elements of immortality, for "heaven and earth might pass away," but not one jot of God's word should fail. It was the remedy God had appointed for the healing of all nations. They knew what wonders the preaching of the cross of Christ had effected, and, by looking at what God had done, they might be encouraged to hope he would do still greater things. They must not, however, forget the Holy Spirit of the Bible was always necessary to render even God's own word efficient, and under its influence they need not fear any of those evil systems called by a Christian name, for if the word of the Lord had free course, and if those who read the Scriptures bound them more to their hearts, and rejoiced in the distinguishing truths therein revealed, they need not tremble, for God would take care of his own cause. They wanted more faith in God's Holy Word—in his inviolable promises. He feared they were sometimes ready, like Nicodemus of old, to say, "How can such things be?" but they should exercise reliance upon God, believing that, though the powers of darkness may oppose the reign of his Son, though they may be thwarted in their design, although clouds may arise and they may be sometimes ready to tremble, yet they should still continue faithful, persevering through evil report and good report in the confidence that the Word of God must prevail, and that Jesus Christ must reign, whose right it is [applause].

Mr. DANIEL GOULD, of Dunstable, minister, seconded the resolution. He was thankful for the opportunity of expressing his attachment to the institution, and he was glad that the resolution he seconded exactly accorded with his feelings. He should have no pleasure in appearing there if there belonged to the Institution any character of opposition to other versions of the Scriptures not under its patronage and furtherance; but they rejoiced in every effort to promulgate the Word of God, and in circulating all versions of the Scripture. There could be no effectual evangelisation of the world without the translation of the Scriptures. The people that should receive their knowledge of Divine authority only from the preacher, would have their knowledge nearly traditional, and the sources of their information and faith would be in the hands of another; it would depend on mortal and fallible creatures, like themselves, how much of the mind and will of God they should know; and, while every man should have a sure foundation, a foundation which he knew was sure beneath his feet, for every article of faith and hope; that could not be the case, if the Christian church had not the written word as well as the voice of the

living preacher. Man was not capable of performing the task, without miraculous inspiration, of being an authoritative interpreter of the will of God to others. It was not safe he should be called to such an office without qualifications which did not remain in the Christian church; and the preacher, who should be the only oracle to his people, would be led by circumstances to advance assumptions inconsistent with his own fallibility and the liberty of those he taught. [hear.] The circumstances in such a case would convert the preacher into the priest, and make him, who is only a brother, the lord over God's heritage. It was, therefore, impossible that the work of evangelisation should be thoroughly done, unless with preaching there was connected the translation of the Word of God into the vernacular of those who were taught. There might be, indeed, individuals evangelised, but Christian knowledge could not be perfected, Christian character could not be fully developed, the religion of Jesus could not be extensively diffused and deeply rooted among the people, unless the Scriptures of truth were translated into the vernacular of that people. It might be questioned, whether Christianity in the early ages could have been corrupted as it was, if there had been the art of printing, at once inviting a more copious translation of the Word of God into the vernacular of the people, and giving it circulation [hear, hear]. Again, when Christianity was so corrupted, the Reformation could not have been effected had not Divine Providence furnished the means by the art of printing to circulate the Word of God, which became effectual to write on the hearts of men, before besotted, those lessons and impressions, which priestcraft could not efface,—lessons that were sufficient, in a great extent, to overcome that great enemy of truth [cheers].

Mr. M. WOOLLASTON, of Agra, missionary, said he had been requested by his friends to bear testimony to the merits of the translation put forward by Dr. Yates. During the first twelve years of his residence in India he was at Calcutta, and in communication with the missionaries, although not a missionary himself. He was acquainted with Dr. Yates, Mr. Pearce, and their coadjutors. He did not himself pretend to form a competent judgment of Dr. Yates's translation, but he could give the opinions of those who were competent judges. He had heard it unanimously declared that there was not in India a more correct translator than Dr. Yates. His (Dr. Yates's) acquaintance with Sanscrit was fully equal to that of Dr. Wilson, or any other person in India. He was also acquainted with the Hindi and Hindustani languages, and in all three had made translations of the Bible. When he spoke of Dr. Yates and the Baptists in India generally, every individual in this country and in India would agree with him that the Baptist Missionary Society had done more in India for the translation of the Scriptures than all the other societies put together [applause]. Dr. Yates had also been usefully employed in preparing works for the Government in India. The books used in the colleges and missionary institutions had nearly all been compiled and prepared by Dr. Yates and his associates, and he considered it a happy circumstance that the Government employed so highly qualified an individual, as in the books for reading he had embodied so much of Christianity, that they were instrumental in preparing the native mind for the reception of the Gospel [hear]. In India he frequently met Dr. Yates and other Missionaries in the monthly conferences held at the houses of the ministers of the different denominations. There were twenty or thirty ministers, composed of the Church of England, Presbyterians, Independents, Baptists, and other denominations, meeting on common terms, and in the greatest harmony, all striving to promote the interests of Christianity in the country [hear, hear]. He had great pleasure in bearing testimony to the great work done by Dr. Yates, who was highly esteemed and almost revered by the natives, and perhaps more beloved by all classes than any other man he knew of [applause].

Mr. GROSER (minister) rose merely to mention a fact which had given him some pleasure, and which he thought would be pleasing to the meeting. He had lately read in a periodical an announcement, on apparently good authority, that Mr. Newman, whose secession they would remember, was returning from Rome with a special commission from the Pope to make a translation of the Scriptures into English. They should rejoice at this, for let the Scriptures be translated even under papal sanction, and the consequences would be such as Protestants might rejoice in. It would be doubtless such a translation as they would not approve; but in this country it must be subject to criticism; and let the translation be criticised, its errors must give way [hear, hear].

The second resolution was then put and carried, after which the collection was made.

Mr. J. MILLS, of Kidderminster, minister, moved the appointment of officers for the ensuing year. After what they had heard, who, he said, could refrain from rejoicing? Their joy was in the Lord from whom cometh every good and perfect gift, for the gifts he had been pleased to bestow on his beloved servants, of the exercise of which they had been hearing with such great pleasure. In reference to their own denomination they could exclaim, What hath God wrought?—while the same might be applicable to every other section of the church of Christ. One feature in this meeting demanded especial attention. So numerous an assembly met to promote the circulation of God's Word through every part of the world was one of the most pleasing spectacles that a Christian could contemplate. What they had been hearing was calculated to inspire a pleasing hope. Where darkness had covered the earth, and gross darkness the people, they heard the proclamation, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon you!" What was the church without the word of divine truth?—that sun in the firmament which should ultimately illumine every region, till its watchmen tuned their songs in holy harmony from pole to pole! The understanding of the Scriptures would be the means of uniting in one holy alliance every section of the church. This was an age of holy enterprise in various forms, but nothing so much demanded attention as the great efforts now making to unite the whole family of the



Lord's people in one blessed fraternity [cheers]. They had that night heard a brother of another denomination bear a testimony to the operations of their beloved brethren in the east, which they themselves could not have borne. They had indeed deserved their praise and approbation, and had had them; but when they heard such a description of them, might they not say, Verily, the Lord is answering the prayers of his people, and bringing about the time when unanimity and peace shall pervade the whole family of God [hear]. In reference to the regions of darkness, where men still worshipped the works of their own hands, they knew nothing but the blessed book they were united to circulate to the ends of the earth that could demolish the strongholds of error. And they had their Lord's assurance that his Word should run and have free course, till the whole earth was enlightened with its rays, and every land should say Hallelujah, the Lord God Omnipotent reigneth [cheers].

Dr. BURNS seconded the motion. The time had arrived when the most fitting thing they could do was to separate. They had had so rich a feast, that they should now retire and endeavour to digest what they had heard, and reduce it to practice. It was a favourite motto of his, from things suspicious totally to abstain, and to use moderately even good things. They had a great many good things. The Report was a good one, and would be read with much pleasure. The key-note of this meeting, the first speech was a good one; so was each that followed it. His speech was to be the last, and should be the application of the whole. It should be short, and to the point. He would ask, what were they doing to carry out the great objects of the Church? What influence had this subject on their own hearts? It was the first time he had had the opportunity of speaking for the Society, but he could assure them that in his section of the great Baptist union the institution had many warm friends [cheers]. So long as they had a missionary society they had need of this. What could a missionary do without his furniture? He thought his friend had cast a shade over their prospects in counting the generations that must elapse before every individual would have a Bible. If every family, or even village, possessed a copy, it would go far to diffuse a knowledge of the Lord Jesus Christ through the earth. But both Report and speeches were encouraging. The grand question was, were their hearts enlisted in the work? Was it their daily prayer and endeavour? A greater object could not be proposed. While they felt and provided for the physical wants of their fellow-countrymen, how should they be concerned for the spiritual famine of the world? Much was being done, and too much could not be done, for the education of our people, but how important was it to send the Gospel to illuminate the dark places of the earth. The motto of the Society should be, "Let there be light!" [hear]. The Book declared that that light should illuminate every nation, and people and tongue; should visit every benighted family, and irradiate every benighted soul; and they laboured in a hope, inspired by divine truth, which God declared should not be disappointed [cheers].

The motion was carried, and the meeting concluded by singing the 117th Psalm, and prayer by Mr. SWAN.

#### BAPTIST MISSIONARY SOCIETY.

The Fifty-fifth Anniversary of this Institution was held at Exeter-hall, on Thursday morning, the 29th ult. The weather proved very favourable, and a large concourse of the friends of the Society was present. On the platform there was a considerable number of ministers and several of the principal laymen connected with the denomination. The chair was taken by Joseph Tritton, Esq.

The proceedings having been commenced by singing and prayer,

The CHAIRMAN rose and said: I should have been truly glad if the place which I have now the honour to occupy were filled by some other gentleman, whose connexion with our Missionary Society had been of longer standing and far more service than my own. I trust that this is not a selfish feeling, though certainly in that case I should have been relieved of a deep sense of responsibility, the existence of which will not appear unnatural when you remember the sacred nature and the solemn importance of the object which has brought us together, and also how much a meeting like this depends upon the spirit and tone adopted at its very commencement. This position, however, happily, has its privileges too, among which I cannot but reckon that of bidding you welcome to another of these delightful anniversaries, of mingling with brethren, whom, from circumstances, we have rarely the pleasure of meeting, except on occasions of this nature, and of uniting together with you to lay at the feet of our Lord and Master these our services and offerings, in the humble hope that, like those of the predicted future, they may come up with acceptance on his altar. Permit me also to remind you of one other privilege common to us all, and the enjoyment of which I trust we shall not only desire, but actually realise in the proceedings of the day: I mean the presence of Him in whose name we meet. Then will its duties be effectively discharged, then will its pleasure be immeasurably enhanced, and its purposes happily attained; and when it is gone, while its memory will be fragrant of elevated emotions and holy resolves, its results, extending their influence far into the future, shall be themselves the tokens and the proofs that what we asked we did receive, that what we sought we found [cheers]. It would be unnecessary for me, seeing this is the Fifty-fifth Annual Meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most efficient exponent of these—an advocate whose practical eloquence is weightier and better than words. By the grace of God it has long been a part, a useful and honourable part, in the great work committed by the Head of the Church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the

knowledge of Christ, and have set it forth in all its simple purity,—

"When unadorned adorned the best."

The faith once delivered to the saints by preaching, by translating, and by living the Gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out the fearful stain of oppression from our national escutcheon [cheers]. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" [cheers]. We say not these things boastfully. Our soul would make her boast in the Lord. The cause is glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary; therefore, the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory [cheers]. And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathise in their sorrows—we wish them ten thousand-fold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye [cheers]. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. I must not anticipate the Report further than to observe, that financially, the position of the Society is still not such as its friends can contemplate with satisfaction. The debt, though happily somewhat reduced since the last anniversary, still continues to oppress us,—a fact, I think, that is chiefly to be lamented in this point of view, that it prevents the Committee from enlarging the sphere of their operations, from listening to calls of most pressing importance, and from carrying the light of life further and deeper into the dark places of spiritual death. Moreover, in its necessary and righteous demand for the most rigid economy, there is a danger of curtailing too much, not the luxuries—they have not such a term—but the requisite comforts of those who have gone forth, taking nothing of the Gentiles—[hear, hear] and casting themselves, singly and altogether, upon the sympathy of their brethren in Christ. This burden will not, we trust, be allowed long to remain. We have tried some methods to remove it. Let us, this morning, make one experiment more—let us all resolve, by the grace of God, with a diligence more intense, and an affection more glowing, to follow his footsteps, whose principle was, "It is more blessed to give than to receive"—whose command is, "Go forth and preach the gospel to every creature, and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action [cheers]. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful bereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? "The fathers, where are they? and the prophets, do they live for ever?" It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well-earned eulogy for some then departed were still fresh upon our hearts, when another of our dear brethren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew them, now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say, rather, the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

"As the aloe is green and well liking till the last, best summer of its age,  
And then hangeth out its golden bells to mingle glory  
with corruption;  
As the meteor travellet in splendour, but bursteth in  
dazzling light:  
Such was the end of the righteous—their death was the  
sun at its setting!"

Burchell, Francis, Sturgeon, and Dutton! may we die the death of the righteous, and may our last day be like yours! [cheers]. The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. Others must now enter into the labours of those who are gone to fill their vacant places and to carry on the work in which they have commenced, to say nothing of the occupation of new ground—nothing, for instance, of China, with her benighted millions, though among these we hope soon to see the Society at work, seeking our Saviour's glory on the idol-loving shores of the land of Sinim. We would not forget—God grant we never may—that between us and those for whom we plead, there is a bond of relationship; for God has made of one blood all them that dwell on the face of the whole earth. Seas may separate, deserts may divide us, but still we are one. The family tie may be stretched, but it is not severed; the likeness may be obscured, but it is not effaced; the hands may be the hands of Esau, but the voice, feigned though it may be, still is Jacob's voice. Soon may the spiritual separation—the spiritual distance be done away; soon may we be made one in Christ; soon may our privileges become their privileges—our hopes their hopes—our Saviour their Saviour—our God their God,—thus casting around the brotherhood of nature the bonds of the brotherhood of grace, and enrolling all in

that blessed citizenship, whose destiny is so glorious, whose heritage is on high [cheers]. If these be your sentiments, and I believe they are, give them this morning a real permanent imbodiment—a permanent form, by renewing your support to a Society which faithfully and laboriously seeks their fulfilment. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed, as a motive for action, "Soldiers! from the summit of those pyramids forty centuries look down upon you." We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great Leader himself, the noblest, the brightest, the best [cheers]. There was a time—more than three thousand years have passed since then—when his divine voice addressed his servant on the memorable shore of the Red Sea, and this was its bidding—"Speak unto the children of Israel that they go forward" [cheers]. What better motto could we adopt at a meeting like this? It is the motto of this age of the world—let it be also of this age of the church. It is written on the daily discoveries of science, on the tariffs and treaties of commerce, on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than them all, shall not want some such practical endorsement at the hands of its friends. That cause is not, blessed be God, the scheme of a wild enthusiasm, which to-morrow's stern realities shall scatter to the winds—it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant truth—esteemed, it may be, the foolishness of man, but gloriously manifest as the wisdom of God—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort, the captive his liberty, the dying his life—ennobling in its relations, for beneath its influence the object slave of yesterday is to-day the worshipper, the servant, the child of the Most High—and as to its perpetuity, the crown of all its excellency, while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for "of his kingdom there shall be no end" [loud cheers].

Mr. J. ANGUS, the Secretary, then read the Report:—

It commenced by recording the death of Messrs. Burchell and Dutton, in Jamaica; of Mr. Francis, of Hayti; and of Messrs. Thompson and Hudgrow, in Africa; and also the cessation from labour, through infirmity and sickness, of some others. Mr. and Mrs. Webley have been sent to Hayti. Mr. Lewis, who sailed in 1845 for Ceylon, has been directed to proceed to the continent of India, to strengthen the hands of the brethren there. Mr. Page, from Stepney College, is about to proceed to Madras. Another missionary has also been accepted for India, on condition that the funds of the Society will allow of his being sent out. The mission in India was reported to be in a prosperous state. A larger number of volumes of Scriptures have been printed than for several previous years. 3,000 volumes of Sanscrit, 69,000 in Bengalee, and 12,000 in Hindu have been issued from the press. 79,549 tracts and 40,029 portions of Scripture have been distributed at eleven stations alone. The additions to the churches in India have amounted to 331—a larger number in one year than the mission has ever known. The total number of members in India is 1,842. The children in attendance, 4,390. The financial state of the churches is also encouraging. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish Government, who, at the end of 1845, sent a Consul-General to Clarence with instruction to send off the Missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. Since Mr. Sturgeon's death, Dr. Price has taken charge of the church at Clarence; the total number of members at Clarence is eighty. At Bimbia, a missionary settlement has been formed and houses erected; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue as far as the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year, and the expenses incurred by the visit and an additional sum of about £2,000 to aid stations absolutely requiring relief, have been guaranteed by one of the Treasurers of the Society—no part of the funds of the Society being devoted to the object. The total number of stations is about seventy-five; of ministers, thirty; and members about 20,000—600 have been added to the churches during the past year. The Sunday-schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. With regard to Honduras, the Committee have nothing very satisfactory to report. In Brittany, at Morvia, the chapel recently built has proved of great service. 8,000 tracts, in French and Breton, have been circulated during the year; and Mr. Jenkins has printed in Breton a Sunday-school Lesson-book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament into Breton. The total number of members added to all the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub stations, and 233 agents, not including Jamaica. The total number of Day-schools is 166; of children taught in day-schools, 8,696; and of children taught in Sabbath schools 12,481. The total receipts for all purposes are £28,223 11s. 7d., being an increase as compared with the last year, of £1,924 12s. 10d.: of this amount £1,000 is a special contribution for Madras, and has been invested in the funds. The expenditure, including the above investment has amounted to £26,399 2s.; the balance has been applied towards the reduction of the debt, which now amounts to £3,711 9s. 11d.

Mr. D. KATTERNS, of Hackney, minister, rose to move—

That the Report, of which an abstract has been read, be received; and that this meeting offers grateful acknowledgments to the God of all grace for the success which he continues to bestow upon the Baptist Missionary Society and kindred institutions; and adverts with special interest to the progress of the mission in parts of India, and to the commencement of Missionary operations, in connexion with the Society, at Madras.

May I be permitted to say that I move the adoption of this Report, not merely as a matter of form, but with perfect sincerity? It so much differs from some other Reports, not of this Society, which it has been my mis-



fortune to hear, tolerated rather than approved, and which might often be omitted without any detriment to the interest of the meeting. What I wish to see demonstrated in a Report is, that the Committee and that the agents of the Society have been performing their work. I do not ask that they should have met with no failures or disappointments; I do not ask that they should even have proved infallible in all their judgments; still less do I require that they should be able to show uniform success; but I cannot be satisfied unless, whether successful or unsuccessful, it be proved that they have discharged their trust with wisdom, with vigour, and with fidelity. But, over and above the ordinary labours of this Committee, I rejoice in that mission to Jamaica which they have originated and which they have completed, and which I cannot but regard as one of the most important steps that has ever been taken on behalf of this Society, and which I feel assured will be productive of lasting interest, both to the Society at home and to their operations in that portion of the world. When I look at the state and prospects of the West Indian Mission; when I think of the recent losses which they have sustained; when I think of the tales and rumours which, to their detriment, for many years past, have been floating about amongst the different bodies of Christians in this country,—when I reflect upon the state of temporal and spiritual depression into which the churches have been thrown,—the pecuniary embarrassments which have compelled them, notwithstanding their declarations of independency, to cast themselves again upon the temporary help of the Society,—and, above all, of those strifes and dissensions which it is as impossible to conceal as it would be either to palliate or to deny, which have sprung up amongst those who, for the sake of the common cause, ought to have presented only the firm, compacted, undivided brotherhood of Christianity;—when I think of all these things, I cannot but rejoice in the Mission which our respected brethren have accomplished, and having accomplished which, they stand among us today laden with the honey which they have collected from the gardens of the West, and which they are about presently to distil upon us, who, having been compelled to stay at home in the hive during a long and tedious winter, expect to be enriched with the spoils of that perpetual summer which they have enjoyed. It cannot but be balm and honey to our hearts to have all our suspicions, all our doubts and apprehensions removed, and to learn, as I doubt not we shall learn from the representations of our brethren, that Jamaica, over which our hearts have so often throbbed with holy exultation; watered as it has been with the tears and the tribulations of our beloved Missionaries,—Jamaica, which has witnessed embarked its own cause, the cause of justice and of humanity, more of the moral heroism of Christianity than the modern world has elsewhere seen,—Jamaica, which is at once the abode of so much living piety and the sepulchre of some of the dearest and most honoured dust that ever Britain consecrated to the service of religion,—I say, it cannot but be balm and honey to our hearts, to learn, as we are about to learn, that Jamaica is not yet to be surrendered as a dark and blighted field, destined to disappoint our cherished expectations, but that, redeemed from its present depression, the cloud which is now passing over it having cleared away, it will yet become, as it has been, the glory of our Mission, presenting to us and to the world a picture of a nation redeemed from a double bondage, and acknowledging in our Knibbs and Burchells at once the founders of their liberties, and the apostles of their Christianity. And then again, notwithstanding the depressing tone with which the Report started in reference to our mission upon the coast of Africa, I cannot but rejoice, that our mission even there wears, at least, in my judgment, a new and more encouraging aspect. It is true that the Spanish authorities have driven our brethren from the island of Fernando Po; it is true that the Spanish authorities have put them to expense in the removal of their houses and their goods, which has seriously crippled their resources, and limited their exertions; it is certain that the Spanish authorities intend by this movement to blast our rising hopes in that portion of the world; and oh! when will the Governments of this world cease to meddle with religion? [cheers]. And yet, of the two evils, give me their frowns rather than their smiles, their opposition, not their patronage [loud cheers]. For what have they done for our brethren in Western Africa? Why, they have compelled them to exchange the narrow dimensions of an island for the broad Continent itself; they have compelled them to take up a more commanding position and attitude than they themselves had ventured to assume; and now, as if to show how easily the good providence of God can baffle and confound their schemes of persecution, this little band of disciples stand in the very centre of a multitudinous group of villages and districts which already appear to their delighted eyes, like fields white unto the harvest [cheers]. But that which in connexion with these transactions I look upon with even yet more satisfaction than this is, the high tone of principle that our brethren have assumed in this matter. That which I look at with especial satisfaction is, their refusal, either by the slightest word or the slightest deed, to recognize the right of the Spanish Government to interfere with their religious proceedings; so that, whilst they have pleaded for their rights—their civil rights—as British settlers in a Spanish colony, they have not asked any favour at their hands; and, if it had been possible for them to have gained any favour at the hands of such a Government, I glory that they have scorned to ask for patronage or toleration. It is, I conceive, at the present moment, of the utmost importance that our missionaries should everywhere discriminate accurately the line of demarcation that separates the rights of Caesar from the rights of God, and that whilst in all civil matters they pay deference to constituted authorities, yet in reference to religious authorities they should own no supremacy but that of God alone. So far do I carry that principle, that I am jealous—I am suspicious—I tremble when I read too much of princes, and of potentates, and of chiefs, and of sovereigns, in the train of our victories. I would rather our missionaries should consent to instruct the masses of the people—I would rather they

should keep on labouring to diffuse among the multitudes the saving knowledge of God, the saving knowledge of Christ—I would rather that they should take as the motto, as the end and objects of their missionary vocation, the language which was addressed to the prophet, "Son of man, prophecy among the thick boughs,"—I would rather see them thus engaged, than I would see them lending their influence, or giving their names and assistance in the business of legislation. Nothing but disaster can ensue from this blending of the secular with the spiritual. This servile hovering about thrones and dominions, about the flattering prerogatives of power, may indeed produce more dazzling and brilliant, but not substantial triumphs [cheers]. I would not have the tree of life planted under the shadow of worldly power. I would have it planted in the open field, where it may strike its roots freely on every side, and where every breath and influence from heaven may bear upon it without obstruction, and then showers and sunshine will equally advance its growth, and even the storm that threatens to overthrow it will but make it strike its roots the deeper and cleave with greater tenacity to the soil, thus leaving it more fixed, rooted, and vigorous than it was before [cheers]. There is still another feature in reference to the success with which God has crowned the labours of this Society. I gather it from a somewhat unwonted field,—the shores of India. The Report that has been read speaks of a greater measure of success in India than at any former period of our history. If I understood that Report aright, there were nearly 200 persons in the last year added to the church. God has been pleased in India to remind us of, and to revive in our recollection the triumphs of Jamaica, and this too, in India, where the work of conversion has hitherto proceeded at so slow and tardy a pace. I think, if I am not mistaken, that some whispers of persecution in connexion with that signal success have floated to my ears; nor am I surprised. When was the effect otherwise? From the great Diana of the Ephesians down to the spoilers of Tahiti, when was there ever signal success that was not interrupted by opposition? I take that persecution to be a token for good. It reminds me of a wise and profound saying, in one of those edifying letters written by the Jesuits from India—which letters, by-the-by, are the only good fruits that ever resulted from the Jesuit Mission in the East—"This year," says the Jesuit, "our Mission has been more prosperous than ever. We have had four great persecutions" [laughter]. I strongly suspect we shall never make any deep impression on the world until we alarm the suspicions, until we arouse the indolence, until we goad the prejudices of men. I strongly suspect we shall make but little impression at home or abroad, so long as our affairs and proceedings roll on in such a calm and placid flow, undisturbed and untroubled by a single gale of opposition. We must break the monotony of our history—we must startle—we must remove the dull and sluggish uniformity that obtains amongst us; and we may rest assured that, whenever we do so, the corruptions of the world will not allow us to lay hold of a silent and undisputed victory. Let the enemies of the Cross of Christ rage on, whether they be heathens or Propagandists, Brahmins, or priests; whether they be Hindoos or Englishmen; whether they fight for Juggernaut or the Virgin; whether they fight for the Ganges or the font; for the prayer-book, missal, or Shaster,—I am neither astonished nor dismayed. The tide of your success will still roll on, like the torrent, which, though it may be pent up for a season, will ultimately break through every bound, and gathering augmented strength from temporary delay, will sweep away all ignorance, and superstition, and idolatry, and falsehood, both at home and abroad, until, these being removed out of the way, it will be allowed to settle down and subside into the repose predicted by the prophet, when "the knowledge of the Lord shall cover the earth as the water covers the sea" [cheers]. An opinion has extensively prevailed, that the work of conversion at least has been proceeding at a very slow rate in India; but may it not be that we have been in the habit of applying to India a false standard of judgment? Success, let us remember, is not always of one kind; and although I would not undervalue the conversion of a single soul, yet we can never forget that we have no magical process by which to convert a whole nation as such. We cannot be satisfied to change the creed or outward profession of a people; we can be satisfied with nothing less than individual regeneration, and in order to individual regeneration there must be individual and personal instruction—instruction, too, not casually given, but repeated, and still repeated, till the impression is made. A single conversion requires that there should be line upon line and precept upon precept; and, if so, then it will follow that we have had as much success in India, even in that respect, as we could reasonably expect from the number of our missionaries. Why, to convert all India to the faith of Christ we should need a thousand agents where we now have but one. How few are our missionaries! and yet, few as they are, and few as they have been, they have nevertheless accomplished gigantic labours, and stand surrounded with no inconsiderable number of disciples. But if you put these disciples out of sight—say nothing of the churches that have been formed in India—say nothing of the cruel and abominable practices that have been, one by one, annihilated through the influence of the Christian missionaries. Give me leave to suppose for a moment that, if it were possible, all our churches in India could be swept away, and not a single convert remained as the memorial of our labours, yet the Bible—the Bible which you have only to diffuse abroad in the world, in order to eclipse the dim philosophy of Confucius—to confound the lying fables of the Shasters, and give the followers of the Arabian impostor a miracle of merey, that shall shame the absurdities of the Koran, and supplant the crescent by the cross—the Bible, introduced into so many languages and dialects of India, and even enhancing by its sublime poetry and its sublime morals the glory of the Sanscrit itself—the Bible, scattered by thousands and ten thousands throughout India, and deposited in every library of the civilized world—this is a trophy for us which no time, which no convulsions

in India can impair or remove, and which will ever remain a ready instrument for future labourers, that can be taken up and employed at any time with irresistible effect, and is an imperishable monument for us, that we have not laboured in vain, nor spent our strength for naught [cheers]. Then there is another point. When we estimate the successes which have been achieved in India, we must not forget the character of the people, their notorious indolence of disposition, the immense influence of caste, their veneration for temples, the long growth of their superstition, its adaptation to the people and to the climate,—all this must be taken into account before we can form a just estimate of what might have been expected in India. As a great principle, it may perhaps be safely asserted, that Christianity has achieved most of its triumphs amongst those who have been least civilized, and whose religious system has been the least competent to stand against the light of growing intelligence and searching inquiry. Hence it is not surprising we have had so much success in Ceylon, the superstition of which is so absurd, that it needs but the faintest ray of human reason to be poured upon it to detect and explode it. Hence it is not surprising that there has been so much success in Jamaica and Tahiti, for the same reason. But to overthrow such a superstition as that found in India, deeply rooted in the national mind, covered and en-crusted with the associations of many ages, its faith imbedded in a lofty and magical poetry, clothed in the graces of language which scholars of every clime have eulogised as the most copious and harmonious that ever was spoken by man, all this teaches us that the overthrow of Hindoo superstition is not the work of a day or of a single age. A child may easily demolish the mud hovel of the barbarian, but it requires many a strong man to demolish a temple [cheers]. And yet such, and immeasurably greater, is the distinction between the savage gods of Tahiti and Ceylon, and the superstitions of Hindostan. I will not detain the attention of the meeting further, than to point particular attention to the commencement of missionary operations in connexion with the Society at Madras. No one, who remembers the geographical position of that part of India, can fail to rejoice in this portion of the Report which has been read; and I confess, notwithstanding all the fears, and all the doubts, and all the disappointments, which have been expressed at different times in relation to India, that I, for one, look upon India as the destined field of our greatest and most signal triumphs; and much as I have rejoiced in success elsewhere, and do still rejoice, yet I was never dazzled by the success of Jamaica to an oblivion of this truth, that the God, who in his providence, has wrought so marvellously, and contrary to the first intentions of our first Missionaries, for their introduction to India,—who opened in his own method a wide door and effectual for them in that region; who raised up to the wonder of the whole world men marvellously qualified for the great business of translating the Scriptures; who guided them when they were refused an asylum under our own authorities, so that, denied the help and sympathy of their own countrymen, they found, through the God of providence, protection and safety under a foreign Power,—that God, I say, had a corresponding design in view. I cannot believe that all this preliminary work does not betoken some great thing yet to come. I judge, if this be the preface, what will be the work itself; if this be the portico, what will be the temple [cheers]. Therefore I rejoice still more, on this account, in the success which this year exhibits in reference to India, and would receive it (to use the language of the Report, and to conclude with it) as the first dropping of a copious shower, that shall water the whole land, and make the wastes of Hindostan bloom like Eden; its moral deserts rejoice and blossom as the rose (long-continued cheering).

Mr. J. Strock, minister, of Chatham, in seconding the resolution, said: The motion speaks the language of gratitude for past success, and adverts more especially to the recent triumphs of the gospel in India. I feel happy in being permitted, this morning, to offer a few thoughts upon the subject of our East India Mission, inasmuch as I am deeply convinced that that field has not been cultivated to the extent which its importance demands. Whether I consider the central position which India occupies on the map of the world, or the fact that it is the mother of all existing systems of idolatry, or the immense masses of the people, or the apparent strength with which Satan has surrounded himself there, or the course of recent providential events, I am growingly convinced that there the grand and decisive battle shall be fought between the gospel of the Son of God and the ruler of the darkness of this world; and I cannot refrain from expressing my astonishment that we should find it to be a matter of so much difficulty to perpetuate and increase the interest taken by our churches in the East Indian mission. Is it that there exists a latent suspicion that the means which are at present in operation are insufficient for the conversion of this vast continent? I greatly fear that this feeling exists too widely among our churches, and that some are waiting for, some are despairing of, the conversion of India till the day of miracles shall once more dawn upon us [hear, hear]. Now, I cannot conceive that mere prodigies, from the nature of the case, can convert a soul; and the testimony of past experience convinces us that we have nothing to hope from them, while, from the Scriptures, we learn that the Gospel is the power of God unto salvation; that the truth is the sword of the Spirit, and the hammer that breaketh in pieces the rock. We do not need any rolling thunder or withering lightning to come forth; what we require is, more energy, more application of the means already possessed, a more copious descent of the influences of the Divine Spirit on the instrumentality; and when these things do exist, the desert shall become a fruitful field, and the fruitful field shall be counted for a forest, even in India [cheers]. It has struck me, that another reason why we find it more difficult to excite an interest in our East Indian Missions than in other similar spheres of effort is this, that India has not yielded an amount of immediate success equal to that which we have reaped in other quarters. The splendour of our triumphs in Jamaica has too much dimmed our perception of the claims of India. We are prone to be



backward in engaging in efforts which do not produce immediate results [hear, hear]. We forget how many generations have been toiling for our spiritual good, how long a succession of priests has officiated at Jewish altars; how many inspired prophets have sung, in different ages, of Messiah, in order that we might be enlightened. And did these holy seers refuse to strike their prophetic lyres because it was distinctly revealed to them that not unto themselves, but to us, they did minister the things which are now reported unto us by them that have preached the Gospel unto us with the Holy Ghost sent down from Heaven? And shall we refuse to do our part in works the complete good of which shall be reaped by future generations? Shall we prove thus recreant, upon whom emphatically the ends of the world are come? Give me the man who simply asks, "Lord, what wilt thou have me to do?"—the man who is willing to do the humble work of laying the foundation of the spiritual edifice on which future generations may place the top stone—the man who is prepared to plant the acorn and nurse the sapling with unceasing care, that the people of a generation far remote may sit under the refreshing shade of the full-grown oak [cheers]. We want more love to our work for its own sake, and if this principle should more extensively prevail in our churches, permit me to state, it would not be necessary for expensive deputations to visit our people, and deliver brilliant missionary orations, in order to insure the liberal contributions of the friends of Missions [hear, hear]. The action of that artificial zeal that is moved only by exciting platform addresses is like the movements of a corpse when under galvanic influence, which are succeeded, ere long, by the torpor, the rigidity, the ghastliness of death; but the action of a heaven-born soul resembles the gentle and continuous energy of the vital principle implanted by the Almighty, and coming forth from heaven. But you would ask, Has not the Almighty been pleased to give us more success in India than we have deserved? When I recollect that multitudes have been already converted to God by the efforts of our agents—that at this very time multitudes are surrounding the throne of God and the Lamb, and singing the anthems of glory, who have been gathered by the efforts of our missionaries—I cannot but feel that already God has honoured us more highly than we had any right to expect; and it is cheering to reflect, that at this moment numerous and constantly increasing tokens of the near approach of better days in India are observed on every hand. Never was the Bible so eagerly sought for by the Hindoo; never were the people so prepared to be instructed by your missionaries in the great truths of our holy religion; never was education—and that, too, on the voluntary principle [cheers]—so widely diffused as it is at the present moment; never was the preaching of the Gospel by your missionaries so blessed to the conversion of souls as it has been during a recent period. But that gracious revival of the work of the Most High, which has taken place at one of the stations in India, is to me invested with peculiar interest, and in that circumstance I see exhibited most strongly the marvellous sovereignty of divine grace; and I love to see the manifestation of that principle wherever I may behold it. That descent of divine influence has taken place in one of our most obscure stations in India, in a region far remote, near the spot where the waters of the Ganges burst from their source in the everlasting hill [cheers]. It has attended the efforts of a missionary whose name has hitherto attracted but little public attention, and it has come down upon the most degraded of India's population—men actually despised by the Hindoos themselves—and the blessing has been most abundant. It has been unprecedented in its extent, for never in the annals of the East Indies have 112 converts from Paganism been received into one church at the same time. Yet our beloved brother has been thus highly honoured; and, a few days subsequently to the admission of these, he was permitted to receive nearly sixty more into the visible fold of Christ [cheers]. Who shall tell how far this sacred fire, lit at the mouth of the Ganges, shall spread? May we not hope that it has ushered in the dawn of the day of India's conversion to God? To me there is something peculiarly interesting in the fact, that these pleasing appearances have taken place in India contemporaneously with gloom and depression in the Jamaica churches [hear, hear]. If God has suffered our Missionary Society to be darkened in one quarter with overshadowing clouds, he has caused light to burst from another quarter from which we but little expected it. Perhaps it was, that our hearts were too much elated with the splendour of our triumphs in Jamaica; and perhaps God in his mercy has sent us this affliction to humble our pride; and perhaps he does intend, in his infinite mercy, in his all-wise sovereignty, to make India, the land where we have laboured long with so little success, the scene of our future most glorious victories [loud cheers]. Be that as it may, I cannot but rejoice in the thought, that God will not suffer the agency and prayers which have ascended to his throne for more than fifty years for the conversion of India to himself, to return back unanswered. I cannot imagine that he will permit the country which has been honoured with the persevering, self-denying labours of so many devoted servants of the Redeemer, to allow those prayers and efforts to go unrewarded. They are in the treasury of heaven; there they cannot be lost. The times of our success are in the hands of the Most High, but the certainty of our final and complete triumph is guaranteed. The Gospel we preach is something like the light of yonder sun, which pours its radiance upon every region, and sheds its beams as cheerfully through the casement of the hovel as through the gorgeous window of the palace. So does the Gospel our Missionaries preach enlighten every eye and gladden every heart [cheers]. The foundation of our hopes for ultimate and complete success are laid broad and deep in the everlasting purposes of infinite love; in the inexhaustible merits of the sacrifice of the Son; in the offices and power of the Divine Spirit; in the irrevocable promises of a triune God. God hath said it, and it shall come to pass, "The mountain of the Lord's house shall be established on the tops of the mountains, and all nations shall flow unto it" [loud cheers].

The resolution was then put and carried.

Mr. BIRRELL, of Liverpool, minister: If I were to yield to the present impulses of my heart—and I do not know why I should repress them—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which they have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such applications, both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall, however, never cease to look up to, as one of the most remarkable proofs of Divine goodness that we have, during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2,000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from pursuing our duties, which were sometimes most arduous and exhausting, for a single hour [cheers]. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove some misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song on the lips of those who commissioned us, even praises to that God who alone can, through our instrumentality, convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some accounts of our stewardship. Yet, I never felt any duty to be more difficult to discharge. I do not know that I have anything to communicate suitable to a general meeting, which is not already well-known, or which may not be easily deduced from facts with which we have been long familiar. It is, of course, impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys—to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament. These are to be known only at the cost of two months of unrest on the hoarse Atlantic [laughter], and, although Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting those scenes [applause], yet I must confess, in all honesty, that the horrors of the sea and the beauties of land approach pretty near to the point of counterbalancing one another [applause]. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It is well known that the population of Jamaica—to refer at once to the island to which the principal part of our attention was directed—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the church. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition; but still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy and perhaps deliverance. Who could wonder, then, that this consideration should come to the help of their religious conviction, and perhaps in some instances should even be the only real impulse to a religious profession? And who is there prepared to say, that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer, and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dare not incur the responsibility of refusing the application [hear, hear]. Now nothing but the speed of time, and the operation of new circumstances, could fairly test the character of the churches so formed;—that test has come with greater rapidity and perhaps in a severer form than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector—[hear, hear]—no longer necessary for the labourer to appeal from his employer to his spiritual teachers; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion, are drawn,

with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches, than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of piety and zeal, are now engrossed with the world; and not a few of whose piety they had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the exceedingly great armies of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come? and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own [cheers]. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey; it signified not on what day of the week, or at what hour of the day we summoned the gathering—it was there before us [cheers]. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses—and the air with salutations which—if loudness be any index of cordiality—must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen" which bespoke devotional sympathy [cheers]. And although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers and all their schools are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches [applause]. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 which, you perceive, is nearly, on an average, 10s. a piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4,000 [applause]. And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee [cheers]. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the Missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister [cheers]. In most of these churches Bible classes are taught by the pastors and their wives; and I would say that we found none of them a whit behind the very chiefest of the apostles [cheers]; and, in some churches, the congregations having salaried Scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, are those called leaders, now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, Independents, Presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, Scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men



devoting so much of their time, and of the energies of their mind to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to hear the Scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds [cheers]. What could the missionaries do for these remote dwellers in the glens and in the rocks without such guidance? That these poor men are unlearned, except in that lore which angels desired to look into, is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the Scriptures, seems but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by a mighty hand and an outstretched arm. These men, who sustained unshaken the first shock of persecution, and received in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward, while missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them in and supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their sacred temple [cheers]. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent: the missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been one among that number. Never, till I reached the spot, had I had a just appreciation of the difficulties in the way; never, till then, did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot tell whence they come or whither they go. Of all these hereditary advantages the people of those lands are destitute—the entire population stands intellectually at zero. Every man must rise in his own person from that point—a circumstance which renders the process of elevation more tedious—but has a tendency—and he who wonders at that tendency is, I fear, but partially acquainted with himself—to overcharge the individual so distinguished from the surrounding multitude with so much vanity, and so materially to interrupt his usefulness. Until the standard of education be raised universally, there will be strong obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of the green mountain, surrounded by scenery lovelier, I should not wonder, than the Academus celebrated in classic song, there stands our college for the education of a native ministry. It is presided over by a highly qualified individual [cheers], our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them are examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed in any similar service in this country [cheers]. When I think of the good manners and intellectual aspect of these Academicians, I cannot but say that the notions which most of us have derived from the nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and may still do,—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. Just look at my esteemed fellow-traveller; and I do say, if you only imagine him to be black, you will have a fair type of their development, for the men have heads that are fit for anything [applause]. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the Missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought, by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the office shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish everything [hear, hear]. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will release her death-grasp. That agency is rapidly come into operation; and in some years, perhaps in another generation,

if we have reasonable patience to work, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend; but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of Missions among this interesting people. When I compare them with those of their own race in the republic of St. Domingo, what I saw during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe,—and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse,—for the chain is somehow associated with the decisions of justice—with the sound of the whip, the horrid symbol of oppression, and the dehumanization of men, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? [cheers]. If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in this land than at present—[cheers]—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people shall meet with still more signal accomplishment [long continued cheers].

Mr. J. ANGUS, minister, then rose, and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Hayti; and more than one letter expressed to me, and wished me to express to the Committee, their desire that our brother Birrell would return [hear, hear]. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained [cheers]. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with a deep conviction of my need of Divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a Deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that the Deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society [cheers]. I believe that, humanly speaking, that Deputation would never have gone, but for our friend Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and, may I not add, in the name of this meeting), to thank him [cheers], and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done and given and felt in connexion with our mission [applause]. Independently of the successful or unsuccessful results of our Mission I cannot withhold the statement of my conviction that such deputations will confer if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years [cheers]. The objects of our visit, as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle to dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case; and the extravagance in the second [cheers]. If I were to say again that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account to live expensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if it were said that every missionary has, at least, one horse—and that many have even a horse and a chaise—they might be set down as gentlemen in some other sense than the one in which all Christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends [hear]. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that

there are many thousand members of the church who cannot read, you might suppose them disqualified for their position and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable Bible knowledge [hear, hear]. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their mind more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the Scriptures, though not able to read themselves [cheers]. The Deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe [cheers]. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose; and I now desire to confess that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive [cheers]. The respect and affection with which the churches in Jamaica regarded the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased—[laughter]—and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year [cheers]. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this Society has more power in the island of Jamaica than even the House of Assembly itself [cheers]. One only fault did these friends find with your deputation—the only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputation, at all events, as I know them. “In one thing,” said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—“In one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren; but we did expect to see old men with grey hairs,” said he, “like mine. Your hair, however, is dark, and not grey; but I see,” he added, “how it is—you have got the grey hairs inside” [laughter and cheers]—a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first Missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty Missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field [hear, hear]. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God [hear]. £200,000 a-year for ever is the price of Jamaica emancipation, and £5,000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results [hear, hear]. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our Missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion [hear, hear]. Here, then, is one result. If our Missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race [cheers]. It must be confessed, that the style of these buildings is not all we might wish. It is even difficult to name it. I am sure it is not Grecian; I think it is not Gothic; but, whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen, and planned the buildings [cheers]. Coultart, and Knibb, and Burchell, have all left behind them the proofs of their skill; and we learnt to love the place the better, that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle-street style [laughter]—if our friends will forgive me coining a name. Sometimes you find fronting the pulpit a deep square cavity, opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes, by blasting part of the floor, and forming a basement. In fact, the chapels have all the imperfections (and interest, too) incident to the circumstances in which they were built. But without they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled



[cheers]. They are nearly all large and substantial: they are erected where they ought to be in towns, at the corners of the streets—not in courts and lanes—and on the hills, accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

"Up to his courts with joys unknown  
The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by Baptist Missionaries [cheers]. Nearly every chapel (let me add too) has its minister's house and school; many a minister's house its ten acres of land. I say, again, that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels alone for all you have given. You are aware, that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given the people; while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built [cheers]. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land [cheers]. It has already been stated, that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8,500—a small sum on so large an amount of property: but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches; and by giving £1,800, we induced them to contribute or become responsible for another £1,800; and we induced various friends to relinquish claims to the amount of nearly £1,400 more; so that our £1,800 diminished the chapel debts by £5,000, leaving the entire debts under £4,000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2,200, therefore, has conferred on the island an advantage represented by £5,800. The gratitude of the people, the relief to the minds of our brethren and the widows of missionaries, cannot be represented by figures at all [cheers]. But these are the material results of the labours of our Society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the Society. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few Baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years, their churches numbered 5,000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. 20,000 at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement [cheers]. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying. He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters [cheers]. He has measured out with his own hand the sites of the negro's cottage and garden. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed and peeled and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare [cheers]. Not to interpose when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the Missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy; no quarrelling [cheers]; no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's-bay, never fear trenching on one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries—like Andrew's preaching—their message has been, "We have found the Messiah;" and its great object, to bring their hearers to him. The spirit of discussion, so common, and, per-

haps, so necessary, in the east, they have never allowed. The doctrine of the Cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burchell, and Knibb, and others. Christ was all their theme; and his doctrine proved the power of God, and the wisdom of God in the conversion of thousands [cheers]. Now that these thousands are converted, it is, perhaps, obvious enough that a more comprehensive exhibition of Divine truth is required. I believe our brethren feel that—while Christ for us, is part of the gospel—it is but part; and that Christ for us, and Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised, for all purposes—not, be it remembered, for salaries—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these churches varies from £160 a year to £1,200 a year; and £400 is the average of each, be it remembered, for all purposes [cheers]. Now, Sir, I should venture to protest, in the name of three-fourths—nay, of nine-tenths—of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1,000. I do not find fault with this outlay [hear, hear]. The people raised this money themselves, and they had a right to spend it; but here they are, free from debt, and able to raise from £600 to £900 a year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £600. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no, we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan [hear, hear.] There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down, as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred-fold for all that we have done [cheers].

The resolution was then put and carried.

JOHN SHEPPARD, Esq., of Falmouth: I have great pleasure in proposing, and I am sure the meeting will feel equal pleasure in adopting, the following resolution:—

That this meeting, on receiving their beloved brethren, the Rev. Joseph Angus, the Secretary of the Society, and the Rev. C. M. Birrell, after their visit to the churches and Missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God, for the preservation of their lives, and of their health, and for the protection afforded them in their various journeys and voyages, and for those valuable offices of Christian sympathy and love, which he enabled them to discharge, so greatly to the comfort of those whom they visited. The meeting also would offer to their brethren the most affectionate congratulations, on their return to their native land, with the assurance of augmented esteem and love. Nor can the meeting omit to refer, with a deep sense of obligation to the generous munificence of that distinguished friend of the Society, by whom the deputation were entrusted with so large a sum, from which to minister to the pressing necessities of some of the Jamaica pastors, and by whom the expenses of the Deputation have been guaranteed. And, in conclusion, that this meeting reviews with satisfaction the steps taken by the Committee in the appointment of the deputation, and ventures to express its earnest hope and belief that the benefits resulting from it will, under the Divine blessing, continue to be experienced for many years to come.

Mr. Chairman, I will begin by confessing that, in coming hither to-day, under a limitation of time which will oblige me to be brief, I have been partly induced to do so by the knowledge that you were to occupy that place. I feel sure that it would rejoice a departed friend of mine, the venerable Mr. Hughes, the friend of your parents and of your forefathers, to see you in that position. With respect to the object of this meeting, the meeting must be very grateful to God and to the directoral body that the deputation has gone out and returned in safety. I am confident, too, that we feel that this body has been well represented in Jamaica and wherever else our excellent friends have been. Our friends have gone with wise council, and with true hearts, and with many grey hairs inside—[laughter]—and they have come back that we may love them more and profit more by their advice and cautions [hear, hear, and cheers]. They have brought Jamaica, as it were to us. They have given us a graphic description of many things which they have seen there; and we are now much better acquainted with the state of the island, and the progress and actual position of our Mission than we could have been if the deputation had not gone thither. It is impossible, I think,

not to feel that such a measure, speaking generally, was highly desirable; that it had been, from various circumstances, too long delayed; and that, when at last carried out, it could not have been better fulfilled [cheers]. Sir, I will advert very briefly to the fact mentioned in the motion, of the generous aid afforded by a gentleman present. I rejoice, Sir, not merely that you occupy the chair, but that you are so well supported; that you have on your right hand so effective a friend—I will say so eloquent a friend, of the cause; for, after all, eloquence consists in deeds, and not in words, however loud the words uttered may be [laughter and cheers]. I rejoice that in this age of speculation and railway locomotion, there is apparently another kind of locomotion, at least in one individual heart, and that, together with the electrical movement to which the gentleman in question is so largely contributing, there is an enlarging of spirit on his part, and that though we have contractors in our day, they seem not to understand contractedness [cheers and laughter]. I promised to be brief. I have a deep and growing dislike to prolixity; and having uttered a few words, such as they are, I leave them to the meeting.

JOHN L. PHILLIPS, Esq., of Melkham, said: I consider it an honour to be permitted to second such a resolution as that which is now before the meeting. It carries with it my warmest sympathies. I heartily join in the congratulations expressed at seeing our friends who have returned amongst us in peace and safety this day. They have accomplished much, very much, more than we could have expected, or indeed should have thought it possible for them to accomplish. We would be thankful, in the first place, to Almighty God, that He has kept them in perfect health during the whole of their travels outward and back again; and we do indeed rejoice that they now meet us, and are able to describe to us so vividly the scenes which they have themselves witnessed. I am quite satisfied that we could not have sent two better men from this assembly, if indeed we could have sent two men equal to them [hear, hear]. The description given of one of our friends,—the honoured Secretary of this Society, by his fellow-traveller,—is, that he was the best man of business he ever met with in his life. We were very fortunate in engaging this "best man of business" to go out to Jamaica; but he was accompanied by a friend, who, I have no doubt, was equal to himself [hear, hear]. It becomes me to speak with delicacy of the other part of this motion; and I will, therefore, simply say, in reference to my excellent and esteemed friend Mr. Peto, that those who honour God, God will honour [cheers].

The resolution was then put and carried, and the collection afterwards made. Several munificent donations were announced.

Mr. FRASER, of Lambeth, minister, said: Mr. Chairman and Christian friends, it is not my intention, now that the collection is made, to inflict upon the meeting a long speech; but it is due to the honoured officers of this Society, that we should at least pay calm attention to the resolution which has been placed in my hands. I rise for the purpose of moving—

That the cordial thanks of the Society are due to William Brodie Gurney and Samuel Morton Peto, Esquires, the Treasurers; to the Rev. Joseph Angus, the Secretary; and to the members of the committee, for the services they have severally rendered to the Society during the year. Also, to the Ladies', Juvenile, and other auxiliaries which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them.

Whilst seated behind the Chairman, my reflections went back to the days of slavery, and I recollected receiving one of the quarterly papers of the Anti-slavery Society, headed thus:—"Steady—Cheerily—God is with us." Those were the trying times to which our beloved brethren have referred. Those times, however, have passed away; and here we are to-day, mingling our sympathies, and looking up to our God on high, and giving him thanks for what he has wrought. There can be no stronger evidence that the Providence of God is with us than the fact, at which some of our brethren have glanced at different public meetings, that, when Carey was declining in the east, Yates was being trained in Bristol; and that now that that venerable man, whom we so long saw occupying that seat, is in the decline of life—I mean the respected Treasurer [cheers]—and shall we forget him? we do not forget him [cheers]—we give our God thanks, that he has so long spared an instrument of so much good—a character of so much excellency—but just now in the decline of his life, the finger of our Father is again seen in reference to our Treasurer now before us, giving us his influence and his heart. This is "the Lord's doing, and it is wondrous in our eyes" [cheers]. The Lord gave the wind and waves charge concerning these brethren. Did not your hearts ache when you heard of the loss of the Tweed? [hear, hear]. "Ah!" was the rising question, "were our brethren on board?" and this question was agitated until it received a satisfactory answer. Again we saw them in our midst, a little blackened, as one might have expected [laughter], but stronger, and healthier, and happier, and more ready for the great work. Our noble Society has reminded me of a river which rolls its waters onwards to the distant desert. Our friends have been to the far west, and having visited its glowing fields, they have returned, bringing their sheaves with them; and ample testimony has been given of the interest which their statements have excited this day [cheers]. But I am deeply impressed with the fact, that the time is come when we must turn our attention to other lands. Mark the parent eagle! As she lifts the young one from yonder eirie, she drops it a little way, and catches it again, thus teaching that young one to spread its pinion. You have rolled the tide of mercy to Jamaica, and not without good results. Our brother Leslie, standing on this platform three years ago said "Oh, forget not India!" And from a little village in India there is a voice coming to this room. Mark, Sir, what the power of the Spirit can do. Is it true, that the battle of the Cross is to be fought on the plains of India? What, then, is the fact revealed to this meeting by the Report to which we have listened? One young man offers himself for India; and listen to what follows, my brethren, let it sink deep into your hearts, and then carry it to the throne of God—the candid confession is made, that one single man cannot be employed for



India! [hear, hear.] What is the reason of this! The want of funds. A brother said, that these meetings exert a kind of magnetic influence over an otherwise dead body. I do not entirely concur in this sentiment. But there are, doubtless, brethren here to-day who have been awakened by the statements which have been made, and who will go home with a determination, if possible, to rouse the missionary spirit in their respective churches. Did I say that this Society was like a river? Trace back to its source that river, and see it narrowing. Along its banks are many tributary streams, to which it is indebted for its fulness. My resolution refers to the aid afforded by the auxiliary societies. The auxiliaries of this Society are the tributary streams of the river, and we must endeavour to lengthen and deepen those streams. Besides the multitudes in India, there are 350,000,000 of perishing souls in China, and there is not yet a single agent of this Society in that vast territory. This will not do, it must not be allowed to continue. Yet is our position one of difficulty. If a man offers himself we have not money wherewith to send him out. Let us all view this matter as one which devolves upon us great responsibility. Before I conclude, I am desirous of making a remark of a practical character; we must take care what is the influence of our public meetings. I am perfectly well aware of the danger which there is, as already mentioned, lest, after these meetings are over, our brethren and sisters should fall back into their previous state of lassitude. But God in heaven requires that our efforts should increase instead of being allowed to diminish. The river should be constantly swollen more and more by its tributary streams. Let our people at large, of every class, be properly awakened on this question. Why not have a Juvenile Society in connexion with every church in England? Is it because we have so much to do at home? If you want to learn how to do a great deal for home, you must do something for Missions abroad. I know a Juvenile Society in connexion with a certain church. Up to the first year of the Society's existence the church had raised annually the sum of ten or twelve pounds for the missionary cause. The Juvenile Society was then established, and in the first year it realized £60. "Oh," said some of the prophets, "they will never get £60 again." The next year came, and the sum realized was £95 ["hear, hear," and laughter]. "Oh," said the prophets, "a pressure has been brought to bear upon them, and they will not raise it another year." The following year came—the Society raised £146, and the prophets prophesied no more [cheers, and laughter]. This year the subscriptions reached £157. And are the dear young friends themselves any the worse for it, think you? Quite the contrary. Many of these young people have themselves been blessed by the work in which they were engaged; and little James and Thomas, while talking on the subject, have been led to bend their knees and pray ["hear, hear," and cheers]. Is it not the fact—I appeal to the pastors of churches—is it not the fact, that it is high time that our people should be taught to give? They cannot be taught too young [hear, hear]. Oh no, that is impossible. Let the tributaries, then, be deepened and widened; and let the cry from China be heard, "Come over and help us." The sheaves which our brethren have brought home this morning from the distant islands of the west, may yet be brought from the east; yes, from the very centre of China; and our hearts may again rejoice in seeing what God hath wrought. I did not intend, Mr. Chairman, to occupy so much of your time, as I have done already; but you will excuse my reading to you a few lines written by a lady far advanced in life, who has the missionary spirit within her. Her son is an honoured agent of this Society; and, while she thought of the cry from far distant lands, thus she wrote:—

"There's a voice upon the waters,  
Deeper than the sounding sea:  
'Zion, wake thy sons and daughters,  
Heaven and earth are in the plea!"

"Tis the King Messiah pleading  
For the ransomed of his blood;  
'Tis the ransomed interceding  
For thine help across the flood.

"Bid the heralds of salvation  
Hasten to the distant shore,  
Visit every land and nation;  
Let thy banner stoop no more.

"There's a voice upon the waters,  
Deeper than the sounding sea:  
'Zion! wake thy sons and daughters—  
Heaven and earth are in the plea."

[Cheers.] W. H. BOND, Esq., of Truro, said: I have great pleasure in seconding the resolution which has been so effectively moved. I am sure that it will be carried unanimously.—it will not be merely a lifting up of the hand, but a lifting up of the heart in gratitude to God that so many excellent men have been raised up to assist the operations of our Society. I shall return to Truro with no common sensation. I shall be able to tell that I have heard speeches here to-day which are well-calculated to thrill the heart of every Baptist in England. One expression fell from our excellent Secretary which especially deserves to be remembered and recorded: I refer to his observation, that the success of our missionaries in Jamaica had arisen from the preaching of the cross. Oh, that we may all of us bear this in mind, that the congregation may not expect anything better, and that the minister may provide nothing else, than the preaching of the Cross. We shall then, indeed, be ready to make any exertions in order that God may be revealed, and thus exalted among the nations of the earth. I do thank, in my own name, and I am sure all present will thank, our Treasurer, who is present, for the admirable example which he sets to the Christian church at large. Oh, that all abilities were equal to his! Oh, that all hearts were equally expanded! I also feel thankful to our Secretary for having spoken so effectively of the scenes which he has witnessed. I have myself witnessed scenes of a different kind in Jamaica. I have heard the sound of the lash and the rattling of the chain; I have seen blood streaming from the backs not only of negro men, but of negro women also, while yet the slaves of those who had no hearts to feel for them, no compassion to bestow upon them.

I am thankful that the scene is now changed, and that the ministers of the gospel can go amongst the inhabitants of those islands preaching the unsearchable riches of Christ, and not fearing what man may say unto them [cheers]. I second this resolution with the assurance that, wherever I go, I shall be able to tell how excellent is our treasurer, how suitable is our secretary, and how well qualified are the committee, in all respects, for the duties which have to be performed [cheers].

The resolution was then put, and carried unanimously.

Mr. Pero (one of the treasurers) came forward and said: My dear Christian friends—Would that my beloved colleague, Mr. Gurney, were present to-day to acknowledge with me this mark of your continued confidence and affectionate friendship. But he is now in the midst of his beloved family, suffering from a most severe indisposition, but yet exemplifying in his experience, the beautiful lines of a favourite hymn—

"Laden with fruits of age, they show  
The Lord is righteous, just, and true."

With regard to that gentleman, I would ask you to bear him constantly on your hearts, and to pray that, whether he be for life or death, his example may continue to glorify the Master whom he has so long served. I regretted exceedingly that our friend, Mr. Birrell did not dilate on what he saw and heard at Hayti, because I believe that, had he done so, you would have been more convinced than ever of the necessity of extending the operations of this Society. With your permission, I will briefly refer to one or two events which he was kind enough to communicate to me, and all, I confess, interested me very greatly. You will recollect that about eighteen months since, two missionaries were sent out—Mr. Flanders and Mr. Francis. The first returned on account of ill-health, the second was removed to his reward, and our mission, therefore, might be supposed to be altogether in abeyance. But not so. In the good providence of God, while these two missionaries were in France, perfecting themselves in the language, with a view to their work in Hayti, they met at the house of a friend—a lady, who expressed great anxiety to accompany them; and as she had a perfect knowledge of the language, and other qualifications, which impressed themselves on the minds of the missionaries, the latter were induced to say to her, "Come with us!" But there was one obstacle,—she was not a Baptist, but a member of the church of our beloved friend, Mr. Jay, of Bath. What was to be done? That good man, Mr. Francis, said to her, "You shall never want;" and upon that simple assurance did the lady go forth to aid in the mission. She is there now; and hear what was witnessed by our friend, Mr. Birrell. During the time that elapsed before the arrival of Mr. Birrell, she had herself constantly managed to carry on the services of the chapel. Not that she did this in an obtrusive way, for Mr. Birrell says that he observed in her all that innate modesty and retiring grace which is the ornament of woman; but she had taken under her instruction a youth, who was able to read sermons, and she herself conducted the devotional part of the service. Ought we not to magnify the grace of God in her [hear]? I wish to state that our friend found the door open in that island in a most remarkable manner. He says, that wherever he went he was received with open arms by the people; wherever he had announced himself he was met by a large congregation. I will give you one instance. Notice was given in a village that, on Christmas day, he would, assisted by Miss Harris, hold a public service under a large fig-tree. On proceeding to the place, he found the people pouring into a large Roman Catholic cathedral, and he imagined that he should have no one to hear himself. He soon found, however, that the people, in their simplicity, had gone to the cathedral expecting to hear him there [laughter]. On discovering their mistake, they nearly all came out again, the priest himself being of the number. Mr. Birrell had a most attentive congregation; books were asked for most eagerly; and everything seemed to indicate a people prepared for the reception of the Gospel. In another place, the commandant of the district opened his house to him, and sent to the officers to announce a service. There was a full congregation; and he afterwards gave away a number of Testaments, including one bound in a peculiar manner for the commandant himself. On coming the next morning to take his leave, Mr. Birrell found the commandant seated in the midst of his family, reading the New Testament to them and to his officers, altogether a goodly company of five-and-twenty or thirty [hear]. When such is the state of things, we must not, as Mr. Fraser said, be content with not acting, or until we have sent to occupy this field. On the subject of India the minds of your Treasurers, Secretary, and Committee, are most anxiously occupied. There is a Missionary accepted, but we do not know how to send him out. The band there is weakened, and calls are made upon us every month for assistance; it will be useless to hold these meetings if we do not take steps for aiding our brethren in the work. I cannot take leave of you, my brethren, without asking you to bear us constantly in your hearts during the ensuing year. It is my happiness to be associated with a Treasurer with whom I am one in heart. We have a Secretary whom I love as much as I can love any one; and although we work him far too hard, yet I am happy to say that nothing is at any time left undone [laughter]. I am happy to say, too, that we are exceedingly happy in Committee. We are there all of one mind and one heart [cheers]. We are in a state of the most friendly alliance with kindred societies; there is, in fact, a constant interchange of a kind, fraternal feeling [cheers]. What then, wait we for?—the blessing of the Lord; and that will be vouchsafed if it be only sought for earnestly by you [applause].

A verse of the lines read by Mr. Fraser in his speech was then sung, Dr. Steane pronounced the benediction, and the meeting separated.

# LIST OF DELEGATES APPOINTED TO THE ANTI-STATE-CHURCH CONFERENCE.

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|--|--|
| Accrington—<br>George Wilson, Esq.<br>S. Lambert, Esq.   | Commercial-road East, London—<br>Mr. J. Lindsay<br>Rev. G. W. Pegg<br>Mr. Botterell  |
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| Aylesbury—<br>Dr. Lee  | Demerara—<br>Rev. Charles Rattray  |
| Bacup, Lancashire—<br>Rev. T. Dowson<br>Mr. M. Murphy<br>Mr. J. Theobald   | Derby—<br>Rev. J. Gawthorne<br>Mr. G. Stevenson  |
| Barnet—<br>Rev. A. Stewart<br>Mr. W. Bruitt  | Dorking, Surrey—<br>Mr. Stafford Allen<br>Thomas Thompson, Esq. (of Poundsford-park)   |
| Barnstaple—<br>F. Clarke, Esq.<br>Rev. Jerome Clapp  | Downham—<br>Rev. J. Bane<br>Mr. H. Skeet   |
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## LITERATURE.

*Travels in Peru during the years 1838—1842, on the Coast, in the Sierra, across the Cordilleras and the Andes, into the Primeval Forests.* By Dr. J. J. VON TSCHUDI. Translated from the German by THOMASINA ROSS. pp. 506. London: David Bogue.

It would be a great pity if this volume should be assumed, without investigation, to possess no more claims on attention than travels in general, and therefore meet with neglect. Dr. Tschudi has furnished a volume of great interest and instruction. The district described is one of much historical significance and glory, a considerable portion of it new and strange to European readers. Dr. T. exposed himself to no common dangers and discomforts, and has succeeded in giving a narrative far removed, indeed, from the "travelling romances" so common nowadays, but which cannot fail to be highly prized by the wise and healthy taste of really well-instructed readers. Though a naturalist of high repute, his volume is not exclusively, nor even chiefly, professional. The scenes through which he passed are described with considerable ability. The people, not at all of the common-place sort, are faithfully and forcibly sketched; and his adventures were of a kind, and are narrated in a manner, which render still more lively a work which, without them, could not fail to be interesting. The account of Peru, where the author resided four years, is the best that we have met with, while his account of several other places visited by him is the only one, it is safe to say, that far the greater portion of his readers will have seen. We regret that it is not, in our power to give more than a few short extracts. The first relates to robbers:—

"The zambo robbers are notorious for committing the most heartless cruelties. In June, 1842, one of them attacked the Indian who was conveying the mail to Huacho. 'Shall I,' said the robber, 'kill you, or put out your eyes?' 'Shall I,' must choose, replied the Indian, 'pray kill me at once.' The barbarian immediately drew forth his dagger, and struck it into the eyes of the unfortunate victim, and then left him lying in the sand. In this state the poor Indian was found by a traveller, who conveyed him to a neighbouring village. The following anecdote was related to me by an Indian, in whose dwelling I passed a night, at Chanacay:—'About half a league from the village he met a negro, who advanced towards him, with musket cocked, and commanded him to halt. My host drew out a large riding pistol, and said: 'You may be thankful that this is not loaded, or you would be a dead man.' The negro, laughing scornfully, rode up and seized the Indian, when the latter suddenly fired the pistol, and shot him dead."

"Robbers, when captured and brought to Lima, undergo a very summary trial, and are then sentenced to be shot. The culprits have the privilege of choosing their place of execution, and they generally fix on the market-place. They are allowed the assistance of a priest for twelve hours prior to their death, and they are conducted from the chapel to the place of execution, carrying a bench, on which they sit to undergo the punishment. Four soldiers fire, at the distance of three paces from the culprit; two aiming at his head, and two at his breast. On one of these occasions a singular instance of presence of mind and dexterity, occurred a few years ago in Lima. A very daring zambo, convicted of highway robbery, was sentenced to death. He made choice of the Plaza de la Inquisicion, as the scene of his execution. It was market time, and the square was crowded with people. The culprit darted around him a rapid and penetrating glance, and then composedly seated himself on the bench. The soldiers, according to custom, levelled their muskets, and fired; but how great was the surprise, when the cloud of smoke dispersed, and it was discovered that the zambo had vanished. He had closely watched the movements of the soldiers, and when they pulled the triggers of their muskets, he stooped down, and the balls passed over his head. Then, suddenly knocking down one of the guards who stood beside him, he rushed into the midst of the crowd, where some of his friends helped him to effect his escape."—pp. 196, 200.

The next extract contains some particulars which may be new to some of our readers, on a subject familiar enough in name:—

"Guano (or, according to the more correct orthography, Huanu)\* is found on these islands in enormous layers of from thirty-five to forty feet thick. The upper strata are of a greyish-brown colour, which, lower down, becomes darker. In the lower strata, the colour is a rusty red, as if tinged by oxide of iron. The guano becomes progressively more and more solid from the surface downward, a circumstance naturally accounted for by the gradual deposit of the strata, and the evaporation of the fluid particles. Guano is found on all the islands, and on most of the uninhabited promontories of the west coast of South America, especially in those parts within the tropics. I have often been assured that beds of guano several feet high, covered with earth, are found inland at some distance from the sea; but I have never met with any, and I have some doubt of the correctness of the statement. If, however, these inland strata really exist, I am inclined to believe that they can only be found on hilly ground, and that, in that case, they afford strong evidence of a considerable elevation of the coast.

\* The original word is Huanu, which is a term in the Quichua dialect, meaning 'animal dung'; for example, *Huanacuahuano* (excrement of the Huano). As the word is now generally used it is an abbreviation of *Pishu Huanu*—Bird-dung. The Spaniards have converted the final syllable *nu* into *no*, as they do in all the words adopted from the Quichua which have the like termination."

"Guano is formed of the excrements of different kinds of marine birds, as mews, divers, shearwaters, &c.; but the species which I can name with more precision are the following:—*Larus Modestus*, Tsch.; *Rhinchops nigra*, Lin.; *Plutus Anhinga*, Lin.; *Pelecanus thuyus*, Mol.; *Phalacrocorax Gaimardii* and *Albigula*, Tsch. (*Pelecanus Gaimardii*, Less.; *Caribo albigula*, Brandt); and chiefly the *Sula variegata*, Tsch.

"The immense flocks of these birds as they fly along the coast, appear like clouds. When their vast numbers, their extraordinary variety, and the facility with which they procure their food, are considered, one cannot be surprised at the magnitude of the beds of guano which have resulted from uninterrupted accumulations during many thousands of years. I kept for some days a living *Sula variegata*, which I fed abundantly with fish. The average weight of the excrement daily was from three and a half to five ounces. I have no doubt that when the bird is in a state of freedom the weight must be much greater, for these birds are constantly plunging into the sea in order to devour the fishes which they find in extraordinary masses around all the islands. When an island is inhabited by millions of sea-birds, though two-thirds of the guano should be lost while flying, still a very considerable stratum would be accumulated in the course of a year.

"The marine birds nestle on the uninhabited islands, or on rocks near the shore; but they never settle on the flat beach, or any place distant from it inland. On this fact I ground my conjecture, that these beds of guano in the interior, which may have been removed from the shore by important elevations of the coast, are to be found only on hills.

"During the first year of the deposit the strata are white, and the guano is then called *Guano Blanco*. In the opinion of the Peruvian cultivators, this is the most efficacious kind. It is found in the Renta de Hormillos, on the islands of Islay, Jesus, Margarita, &c.

"As soon as the dealers in Guano begin to work one of the beds, the island on which it is formed is abandoned by the birds. It has also been remarked, that since the increase of trade and navigation, they have withdrawn from the islands in the neighbourhood of the ports.

"Much has recently been written on the employment and utility of guano; but the manner in which it is applied as a manure in Peru seems to be but little known. The Peruvians use it chiefly in the cultivation of maize and potatoes. A few weeks after the seeds begin to shoot, a little hollow is dug round each root, and is filled up with guano, which is afterwards covered with a layer of earth. After a lapse of twelve or fifteen hours, the whole field is laid under water, and is left in that state for some hours. Of the *Guano Blanco* a less quantity suffices, and the field must be more speedily and abundantly watered, otherwise the roots would be destroyed. The effect of this manure is incredibly rapid. In a few days the growth of a plant is doubled. If the manure be repeated a second time, but in smaller quantity, a rich harvest is certain. At least, the produce will be threefold that which would have been obtained from the unmanured soil.

"The employment of this kind of manure is very ancient in Peru; and there is authentic evidence of its having been used in the time of the Incas."—pp. 239—242.

The following story may suggest a scheme to some speculators. A company formed to discover the lost treasure would, at least, be as wise as many that we have known.

"Even the broad level heights in which no trace of human habitations is discoverable, have been excavated by the mercenary Peruvian mestizos and creoles in search of hidden treasures. Their faith in the existence of concealed riches is founded on the following tradition. When the last reigning Inca, Atahualpa or Atahualpa, was made prisoner by Don Francisco Pizarro, in Caxamarca, he proposed to ransom himself from the Spanish commander. The price he offered for his liberty was to fill with gold the cell in which he was confined, to the height of a certain line on the wall, which Pizarro marked with his sword. The cell, it may be mentioned, was twenty-two feet long and seventeen broad. A quantity of gold which the Inca ordered to be collected in Caxamarca and its vicinity, when piled up on the floor of the cell, did not reach above half-way to the given mark. The Inca then dispatched messengers to Cuzco to obtain from the royal treasury the gold required to make up the deficiency; and accordingly eleven thousand llamas were dispatched from Cuzco to Caxamarca, each laden with one hundred pounds of gold. But ere the treasure reached its destination, Atahualpa was hanged by the advice of Don Diego de Almagra and the Dominican monk Vicarate de Valverde. The terror-stirring news flew like wild-fire through the land, and speedily reached the convoy of Indians, who were driving their richly-laden llamas over the level heights into central Peru. On the spot where the intelligence of Atahualpa's death was communicated to them, the dismayed Indians concealed the treasure, and then dispersed.

"Whether the number of the llamas was really so considerable as it is stated to have been, may fairly be doubted; but that a vast quantity of gold was on its way to Caxamarca, and was concealed, is a well-authenticated fact. That the Indians should never have made any attempt to recover this treasure is quite consistent with their character. It is not improbable that even now some particular individuals among them may know the place of concealment; but a certain feeling of awe transmitted through several centuries from father to son, has, in their minds, associated the hidden treasure with the blood of their last king, and this feeling, doubtless, prompts them to keep the secret inviolate.

"From traditionary accounts, which bear the appearance of probability, it would appear that the gold was buried somewhere in the Altos de Mito, near the valley of Jauja. Searches have frequently been made in that vicinity, but no clue to the hiding-place has yet been discovered."—pp. 324—326.

*Vital Christianity.* Essays and Discourses on the Religions of Man and the Religion of God. By ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction, by ROBERT TURNBULL, Pastor of the Harvard-street Church, Boston. London: W. Collins, Paternoster-row.

PROFESSOR VINET, as is well known to many of our readers, from their acquaintance with other works that have proceeded from his pen, is one of the master spirits of the age. Possessed of a mind of great originality, thoroughly philosophical, acute in a high degree, severely disciplined, richly cultivated, and withal imbued deeply and strongly with evangelical sentiment, he has already proved himself a most formidable opponent of infidelity and irreligion, under all the phases which they are wont to assume, and a most powerful advocate of the claims of Christianity to the confidence of men as a religion of divine authority, and of the sublimest character. Switzerland is a favoured



country—honoured beyond many of her neighbours in being able to boast of two such men as Vinet and D'Aubigné at one and the same time. They are stars in her literary heavens—stars of the first magnitude—planets propitious—shining upon her sons in pristine purity and splendour. Their combined genius, and learning, and piety, cannot fail to exert an influence of the most powerful and salutary kind. Their country and their age must be the better for their having lived.

With respect to the work at the head of this notice, we can promise intelligent readers a great treat in the perusal of its pages. It is a thoroughly philosophical book—philosophical, we mean, in the highest and best sense. The title it bears does not, in our judgment, do justice to it. We object to the title as being neither sufficiently comprehensive nor sufficiently distinctive. There is reality in the book—and the reality of Christianity. The essays are full of intellectual life and power. A warmth—a glow—an earnestly divine—is diffused through them in every page. But there is more than this—vastly more. There is a profound intellectuality—a comprehensiveness and condensation of thought—a breadth and depth of inquiry and reflection—an acuteness and power of reasoning—a richness, diversity, beauty, and oftentimes sublimity of illustration—now a spirit of subtle, playful satire—now a burst of withering, indignant, overwhelming sarcasm. These are all qualities exhibited in this book, and are as characteristic of it as any that may be suggested by the title it bears. Moreover, they are all employed to elucidate the genius and philosophy of Christianity on the one hand, and on the other to explode the fallacies and absurd dogmas of the different religions which men, both in ancient and modern times, have set up against the Bible. The "Philosophy of Christianity," therefore, would, in our judgment, as a title, convey the more just and adequate idea of the volume. Understood in its natural sense, it would suggest to most minds, at any rate, all that is distinctive or characteristic of these essays. This we take to be a matter of some little importance in regard to a work of the description of the one before us, as it might serve to introduce it into circles where it would not otherwise be likely to find its way; but where, nevertheless, it is calculated to effect greater execution, and to do more good, than among any other class of readers. The celebrity of the author, we readily grant, will do something towards preventing the inconvenience likely to arise from this mistake.

We regret that our space will not allow of extracts, and we must now add nothing more, save that Mr. Collins, the publisher of this edition, has presented to the public a most excellent work, in a most respectable form, and at an unusually low price.

Modern Jerusalem. Tract Society's Monthly Series.

A book from a good hand, though too strongly compressed to appear to its full advantage. Let the young read it—it will stimulate their desire to learn more!

#### GLEANINGS.

It appears from an address recently issued by the "Committee of the Priests' Protection Society for Ireland," that ninety-six priests of the Romish Church have, within a few years been converted to Protestantism. At Dingle there are 800 lay converts, at Achill 600, at Kingscourt 3,000, and at St. Andrew's, Dublin, 118; and it may truly be said that there is scarcely a parish in Ireland without converts from Popery.

VELOCITY REGISTER.—Mr. Goodfellow, of Fisherton, Salisbury, has invented a mode of ascertaining, at any time while travelling on railways, the velocity per hour, and also how to record the exact spot where the maximum or other speed was acquired.

A NOVELTY AT COURT.—The *Cheltenham Looker-on* says that at the last drawing-room the Turkish Minister actually took his wife to Court, hanging on his arm, and threading her way through the diplomatic crowd in a Court dress, not distinguishable from any other lady, though the Minister, of course, appeared in his national costume.

MATHEMATICAL TOAST.—The following toast, it is said, was drunk at an association of schoolmasters. The sentiments which are embodied in it are well worthy the attentive consideration of every lady:—"The fair daughters of Columbia—may they add virtue to beauty, subtract envy from friendship, multiply amiable accomplishments by sweetness of temper, divide time by sociability and economy, and reduce scandal to its lowest denomination by a modest Christian deportment."

ORIGIN OF THE PICKWICK PAPERS.—It is not, we believe, generally known that the "Pickwick Papers" originated with the artist, poor Seymour, who, having executed seven or eight etchings, sought a purchaser for them, and sent forth his wife for the purpose of finding one. She entered by chance the shop of Chapman and Hall, and submitted the designs, which were at once accepted; subsequently application was made to Mr. Charles Dickens to accompany them with letter-press, and immortal Pickwick was the result. The first eight illustrations to this book only are by Mr. Seymour. Some two or three months after the first number appeared, and when the author was carrying all before him, the artist rose early one morning, walked into the garden, and hung himself. Such are the "ups and downs" of life. Fame and fortune to the one—suicide to the other, and penury to his wife and children. He left a widow and two children to struggle with poverty—a terrible struggle it has been—although the Artists' Benevolent Fund liberally came to their relief.—*Art Union Journal*.

#### ADVERTISEMENTS.

##### THE TRIENNIAL CONVENTION.

A BEAUTIFULLY DESIGNED AND WELL EXECUTED MEDAL, struck to commemorate the Formation of the BRITISH ANTI-STATE-CHURCH ASSOCIATION. In White Metal. Sixpence each. Sold by BENJAMIN L. GREEN, Wholesale Agent, 62, Paternoster-row.

##### BRITISH ANTI-STATE-CHURCH ASSOCIATION.

THE ANNIVERSARY PUBLIC MEETING of the BRITISH ANTI-STATE-CHURCH ASSOCIATION will be held at FINSBURY CHAPEL, on THURSDAY EVENING next, May 6th, at SIX o'clock.

Dr. THOMAS PRICE (the Treasurer) will preside.

Offices: 12, Warwick-square, Paternoster-row.

##### TRIENNIAL CONFERENCE OF THE BRITISH ANTI-STATE-CHURCH ASSOCIATION.

THE DELEGATES and MEMBERS will assemble at CROSBY-HALL, Bishopsgate-street, To-morrow Morning (TUESDAY, May 4th) at TEN o'clock. Gentlemen who have not already received their Card of Admission are requested to apply in the Committee-room, up-stairs—first door to the right.

Offices: 12, Warwick-square, Paternoster-row.

FANCY FAIR, for the benefit of the ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL, HAMPTON, on the 8th, 10th, and two following days in May, under the immediate patronage of

Her Majesty the Queen.  
Her Royal Highness the Duchess of Kent.  
Her Royal Highness the Duchess of Cambridge.  
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Her Grace the Duchess of Sutherland.  
Her Grace the Duchess of Marlborough.  
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This institution is open to children from all parts of the kingdom, and of every religious denomination, between the ages of seven and eleven years. They remain until they are fourteen, when they are placed out as servants or apprentices. The charity was instituted in 1758, for twenty boys alone; it has now 139 children of both sexes, who are educated, clothed, and wholly maintained. The appeal for funds, and the proceeds of the sale, will go towards the expense of the building now erecting, where 240 children will be provided for.

The Committee have the pleasure to acknowledge the receipt of a splendid assortment of goods of various kinds, which have been contributed by the Ladies of the Nobility and Gentry, and beg to state that, as the Bazaar opens on Saturday next, they will be happy to receive contributions not yet sent in not later than the 5th of May, either at the Office, 19, Gresham-street, or at Haverstock-hill.

Contributions of Useful and Ornamental Work, Clothing for the Poor, Paintings, Drawings, Music, Prints, Books, Autographs, Minerals, Shells, Flowers, Fruits, Botanical Specimens, or any other light articles of manufactured goods, with pecuniary aid, forwarded to Mr. Joseph Soul, the Secretary, 19, Gresham-street, before the 1st of May, 1847, will be gratefully acknowledged.

MANUFACTURERS are invited to send any new and novel articles of British Manufacture for exhibition, as such opportunities for display rarely occur. Their contributions to the bazaar will be thankfully received.

Tickets may be had of the principal London Book and Music Sellers—One Shilling each—and at the Office of the Institution, 19, Gresham-street.

The new Volume, entitled, "Orphanhood," will be published and sold at the Bazaar.

##### BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY FOR THE UNIVERSAL EXTINCTION OF SLAVERY AND THE SLAVE TRADE THROUGHOUT THE WORLD.

THE ANNUAL MEETING will take place in the HALL OF COMMERCE, Threadneedle-street, on Monday Evening, the 17th of May, 1847.

The Right Hon. Dr. LUSHINGTON in the Chair.

Elihu Burritt, Esq., of Massachusetts; the Rev. W. Gloucester, minister of the Coloured Church, Philadelphia, and other friends of the Anti-slavery cause are expected to address the meeting.

The Chair will be taken at Half-past SIX o'clock, precisely. Admission by tickets, which may be had at the Society's office, 27, New Broad-street; Thomas Ward and Co., 27, Paternoster-row; Benjamin L. Green, 62, Paternoster-row; Messrs. Hatchard and Son, 187, Piccadilly; James Nisbets, Berners-street, Oxford-street; Messrs. Joseph Sterry and Son, 156, High-street, Borough; and Charles Gilpin, Bishopsgate-street, Without.

ON FRIDAY EVENING, MAY 7th, 1847, the FORTY-EIGHTH ANNUAL MEETING of the RELIGIOUS TRACT SOCIETY will be held in EXETER-HALL, STRAND.

JOHN GURNEY HOARE, Esq., in the Chair.

The Chair to be taken at SIX o'clock precisely. Tickets may be obtained at 56, Paternoster-row, and 65, St. Paul's Churchyard.

The whole amount of Subscriptions, Donations, and Contributions, is applied to the gratuitous circulation of the Society's publications at home and abroad, without any deduction or charge whatever.

##### GENERAL PRINTING ESTABLISHMENT,

4, HORSE-SHOE-COURT, LUDGATE-HILL.

MESSRS. C. S. MIALI and S. COCKSHAW beg to inform their friends and the public that they have purchased the Printing Business of Mr. J. HASLER, late of 4, Crane-court, now removed to 4, Horse-shoe-court, Ludgate-hill, where they execute orders for every description of printing with neatness and despatch. Book-Work, Catalogues, Prospectuses, Circulars, &c., printed on the shortest notice.

\* The publishing office of the "Nonconformist" and "General Advertiser" newspapers is now removed to the above address.

BENJAMIN L. GREEN (Son of Rev. Samuel GREEN, Walworth), late with Mr. JOHN SNOW, 35, Paternoster-row, begs respectfully to announce, that he has succeeded to the Bookselling and Publishing business, 62, Paternoster-row, which Mr. James Dinis has been compelled to relinquish on account of severe personal affliction.

B. L. GREEN invites the attention of Ministers, Students, and Book-buyers generally, to his valuable Stock of STANDARD WORKS, New and Second-hand, which he offers at very low prices. Catalogues will be ready in a few days, and will be forwarded, post-free, on application.

B. L. GREEN intends to keep constantly on hand a well-selected and complete assortment of EDUCATIONAL and JUVENILE WORKS, comprising especially all the valuable Books for the Young, published by Messrs. Oliphant, of Edinburgh; as also those of the Religious Tract Society and Sunday School Union. Parents and Teachers will, it is hoped, avail themselves of the peculiar advantages of such a Depository.

Authors are assured that B. L. Green will be ready at all times to afford them every facility for the publication of their works.

62, Paternoster-row, London.

##### SALEM CHAPEL, BOMFORD, ESSEX.

BOMFORD contains a population of about FIVE THOUSAND, and is very inadequately supplied with the means of Grace. Desirous that the Word of Life should be more extensively proclaimed to these multitudes, some friends, a few years back, purchased and put in trust a piece of freehold ground, and erected a commodious vestry, in which public worship has been hitherto conducted. The Lord has graciously smiled on the work of his servants, and circumstances seem to indicate, that the time is now come for the erection of a larger place of worship. The Church, finding the labours of the Rev. E. Davis very acceptable and useful amongst them, have given him an unanimous invitation to become their pastor, which he has accepted, in hope that God will bless the effort. After mature deliberation, the friends have determined to erect a chapel, 52 feet by 37½ feet, which will cost about £800, towards which the Church and Congregation, after using every exertion, have not been able to raise more than £150. Believing that the work in which they are engaged is in accordance with the will of their Lord, and that a promising field of usefulness is opened to them, they affectionately and earnestly appeal to their fellow-Christians for help.

Donations will be thankfully received by G. Gould, Esq., Treasurer, Loughton; Revs. S. Brown, Loughton; S. Green, Queen's-row, Walworth; J. E. Davis, Secretary to the Baptist Home Missionary Society, 33, Moorgate-street; Thomas Finch, Harlow; D. J. East, Waltham Abbey; Messrs. Pentress, 4, Ave Maria-lane, and at the Patriot office, London; Rev. E. Davis, J. E. Ward, and J. Bray, Romford.

The following sums have been generously subscribed:—

	£	s.	d.		£	s.	d.
George Gould, Esq., Loughton.....	100	0	0	Mr. J. B. Ward, Rom- ford.....	3	0	0
E. Marlborough, Esq., Brixton.....	50	0	0	Mr. J. M. Ward, ditto.....	2	10	0
W. B. Gurney, Esq....	20	0	0	Miss Dawson, ditto...	2	10	0
S. M. Peto, Esq.....	20	0	0	Rev. Dr. Harris, Cheshunt College...	2	10	0
Joseph Fletcher, Esq.	10	10	0	Mr. J. R. Gould Loughton.....	2	10	0
Thomas Pentress, Esq.....	10	0	0	Rev. S. Brawn, Loughton.....	2	0	0
A Friend.....	10	0	0	W. J. Taylor, Esq....	2	2	0
By Mr. Skerritt, Loughton.....	10	0	0	Messrs. Vickers.....	2	2	0
Mr. John Gould, ditto	5	0	0	James Lowe, Esq....	2	2	0
Miss Gould, ditto....	5	0	0	Mrs. John Lowe....	2	2	0
By Mr. Searl, ditto..	5	0	0	Mrs. Jones.....	2	2	0
Joseph Fritton, Esq.	5	0	0	J. L. Benham, Esq., Wigmore-street....	2	2	0
H. Kelsal, Esq.....	5	0	0	Rev. J. M. Soule....	2	2	0
Mr. Cartwright.....	5	0	0	Mr. Lincoln, Lough- ton.....	2	0	0
Rev. E. Steane, D.D.	5	0	0	— Hanson, Esq.....	2	0	0
G. T. Kemp, Esq.....	5	0	0	— Potter, Esq.....	2	0	0
E. Smith, Esq.....	5	0	0	Mrs. Davies.....	2	0	0
Peter Broad, Esq....	5	0	0	Mrs. Wallis, ditto...	2	0	0
A Friend.....	5	0	0	Mr. E. Ward, Rom- ford.....	2	0	0
Mr. Bray, Romford..	5	0	0	Friend, ditto.....	2	0	0
J. Sarl, Esq.....	5	0	0	Mr. Stone, Loughton...	1	10	0
Mr. Rose, Ilford.....	5	0	0	Miss C. Ward, Rom- ford.....	1	10	0
G. Kitson, Esq.....	5	0	0	Miss M. Ward, ditto...	1	10	0
Mr. Elgar, Romford..	5	0	0	Rev. Jos. Sortain, B.A.	1	1	0
By Rev. E. Davis, Ditto.....	5	0	0	Mr. Pugh, Waltham Abbey.....	1	1	0
Mr. Lake, ditto.....	5	0	0	Mr. Richardson, Ditto.....	1	1	0
A Friend.....	5	0	0	Fifty Friends, at £1 each.....	50	0	0
W. Ward, Esq., near Wellingborough...	5	0	0	Weekly and other Sub- scriptions, Romford.....	65	16	11
Mrs. Payne, Wal- worth.....	5	0	0	Similar sums.....	9	5	0
Thos. Gurney, Esq....	5	0	0				
Joseph Gurney, Esq.	5	0	0				
W. L. Smith, Esq....	5	0	0				
John Bousfield, Esq.	5	0	0				
A Friend, Romford..	3	10	0				
Mr. J. Gingell, Hough- ton.....	3	0	0				
Mrs. Rose.....	3	0	0				

AT the ANNUAL MEETING of the SOUTH DEVON CONGREGATIONAL UNION, held at Totnes, April 28th and 29th, 1847—

The Rev. WM. TARBOTTON in the Chair—

It was resolved unanimously:—

1. That the cordial and respectful thanks of this association of pastors and churches be presented to Edward Baines, Jun., Esq., of Leeds, for his enlightened, patriotic, decided, and untiring efforts in the cause of education; and that he be assured of the full sympathy of the Nonconformist portion of the community in these western parts of the kingdom, in his indefatigable exertions.

2. That the sincere and united acknowledgments of this association be conveyed to the editors of the *Patriot* and *Nonconformist* newspapers, for the zeal and vigour they have displayed in the assertion and defence of our principles, and especially for the promptitude, ability, and perseverance with which they have exposed and resisted the educational scheme of Government.

3. That the Rev. Dr. Campbell, the respected editor of the *Christian Witness* and the *Christian's Penny Magazine*, merits the gratitude of the religious world generally, and of our whole denomination in particular, for his unabated ardour in the cause of universal truth and righteousness; and that expressions of the deepest and warmest thankfulness be presented to him, by this Association, for the uprightness, fidelity, zeal, and, at the same time, Christian temper and devotedness which have marked his efforts in originating and sustaining those important and highly-interesting publications, already a blessing to multitudes, and destined, as we believe, to tell beneficially upon the best interests of millions of mankind.

4. That the foregoing resolutions be published in the *Patriot* and *Nonconformist*, and that a copy of each in which separate reference is made to individuals, be transmitted to the gentlemen concerned.

JOHN FYER, Secretary.

##### PORTRAIT OF MR. MIALI.

A MOST STRIKING LIKENESS of Mr. EDWARD MIALI, Editor of the *Nonconformist*, is now ready.

Proofs on Fine India Paper..... 7s. 6d.

Prints..... 5s.

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CONTAINING:—The Books of the Month—The Gossip of the Month—Meetings and Movements of the Month—A Monthly List of Bankrupts, Insolvents, &c.—Tales and Original Articles. The "General Advertiser" advocates the Early-closing Movement, Sanitary Reform, the Abolition of Death Punishments; and whatever else regards the welfare of the family of man will find in its columns an advocate and friend.

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